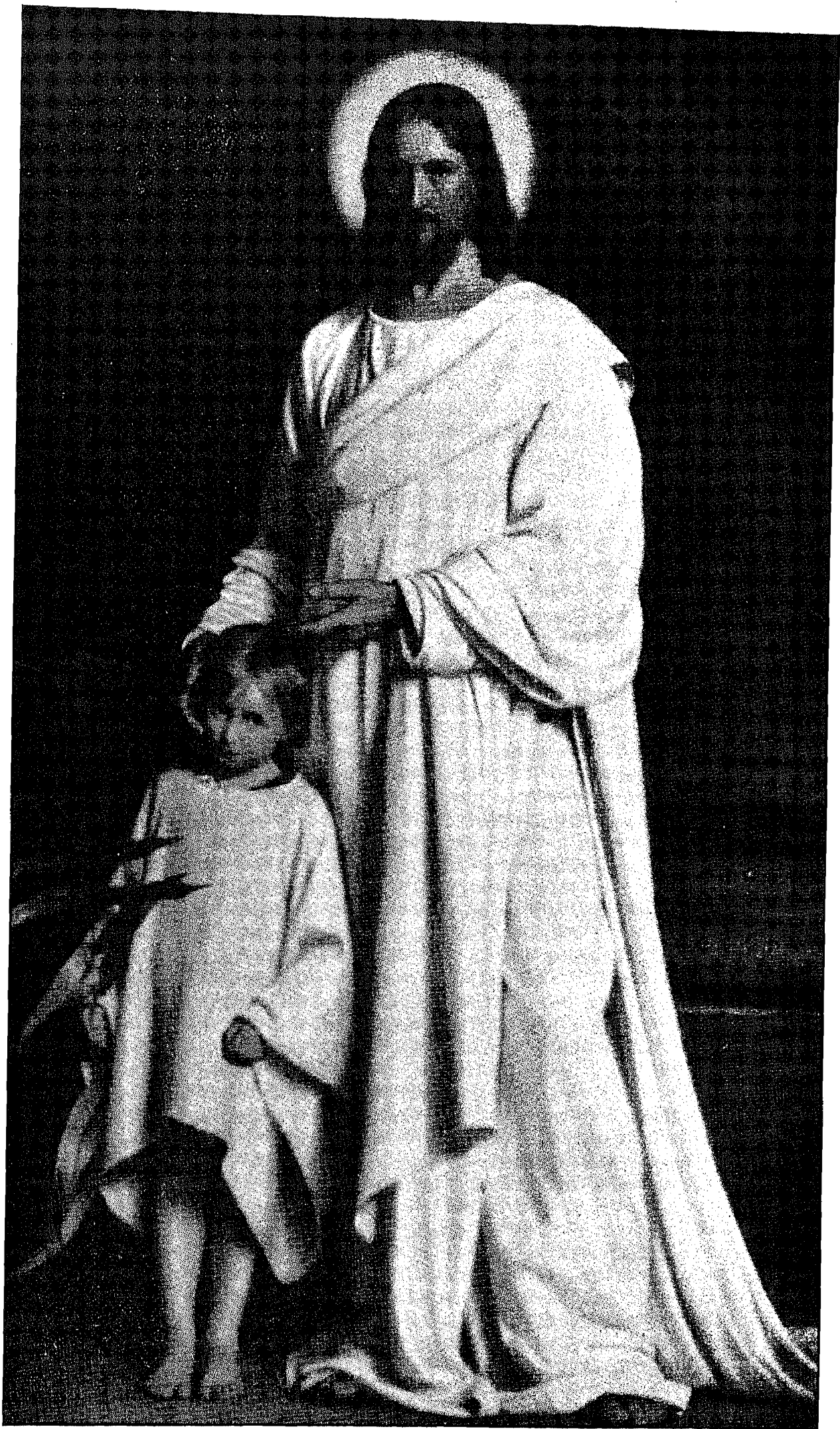


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From the painting by Carl Bloch

JESUS TAUGHT one of His greatest lessons from a child. Calling him into the midst of the disciples, He laid His hand on the head of the little one, and said, "Verily, verily I say unto you, except ye be converted, and become as little children, ye shall in no wise enter the kingdom of heaven." Children are humble, teachable, trustful, obedient, believing — traits that are typical of members of that great Kingdom of Love. When we look into our hearts and see there the pride, the stubbornness, the doubts, the wilfulness, the anger and the jealousy we realize the need of "conversion"—the transforming power of Christ. This change He will give to all who take Him at His word as simply as a little child would.

No. 3640. Price Ten Cents  
Toronto, August 28, 1954

*O that I, as a little child,  
Might follow Thee, and never rest  
Till sweetly Thou hast breathed Thy mild*

*And lowly mind into my breast:  
Nor ever may we parted be  
Till I am one, my Lord, with Thee.*



# LOOK! LISTEN! and LIVE!

BY ARTHUR H. TOWNSEND

WHERE are you going? Perhaps you are longing to arrive at your destination. If so, let me ask: "Where is your destination?" You say it is none of my business. Pardon me, you are right. But let me tell you about a trip I made recently.

I had been away from home on this occasion and was returning. I was looking forward to a happy reunion with my family. The engine seemed to crawl along the rails; the coaches had lost their warmth and comfortableness. When the train was a few miles from home, impatiently I raised my eyes from the book I was reading. The book dropped to my knees; my arms seemed limp. I was looking at a sign which had been placed in the coach by the railroad company. It showed a car, travelling down a highway toward a railroad crossing and an oncoming train. Underneath the placard were the words: Stop! Look! Listen! And LIVE!

## A Christian's Duty

I do not know where you are going. Your earthly destination, after all, is your own business. But your eternal destination is my business. Why? Because I have been commissioned to ask you a few pertinent questions; thus I kindly request you to stop and consider my appeal. You may not have stopped heretofore; you may never have given my commission a thought. You understand, I have been commissioned, along with thousands of other people before my time and during my time, to stop individuals like yourself. You are a life-traveller, and many life-travellers do not know where they are going, but they are going to one of two places: Heaven or Hell!

**STOP!** Kindly give me a few minutes of your time. If you do not know which is your destination, Heaven or Hell, now is the time to stop. Your soul may be lost at the next "crossing." Your journey, down life's highway, may terminate suddenly. "Behold, now is the accepted time; behold, now is the day of salvation." (2nd Cor. 6:2.) Stop! I have a word of life for you.

**LOOK!** Where are you to look? To the only "Guide Book"—the Bible. I know that there are hundreds of religions and beliefs in the world today. People are bewildered and rightly so. They should, however, stop long enough to consider that nobody who takes an extended journey is directed by the voice of multitudes. They go by the guide book of the travel bureau made available to them. So it is; if you are to reach a safe haven, at the termin-

great pain and discomfort of the stocks. Many saints today pray and praise God on beds of pain, shut away in the "inner prison" of suffering.

**SATURDAY: Acts 17:1-9.**

Thessalonica, or Salonika, as it is called today, was a very important city. Paul had to leave before he could give the converts much teaching, so he wrote two letters, telling them what to believe and what to do. Read these letters to the Thessalonians for yourself—they are interesting and just as helpful today as when first written.

ation of life's journey, you must go by God's Guide Book—the Bible.

Turn the pages of this Book and you will read: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isaiah 45:22.) You cannot look to anybody or anything for salvation—not in Heaven above, earth beneath, or Hell below—other than the eternal God. His abode is in the heavenlies; He is over all things.

Nevertheless, you cannot go direct to God; He is so great, so majestic, so sinless; so pure and holy that you need a mediator. "For there is one God (only one), and one mediator (only one) between God and man, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6.) He said: "I am the WAY, the TRUTH, and the LIFE: No man cometh unto the Father, but by me." (John 14:6.) The apostle John said of Him: "He (Christ) whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." (John 3:34.) Here is truth.

## All Have Sinned

Do you remember the time when that first lie crossed your lips? Perhaps the time when you betrayed your wife or husband, stands out in your mind. Or the time when you, young lady, used your charms and attractions to seduce a husband and break up a home. No, my business-man friend, I did not know that you had coveted the home of a poor widow or family and deceitfully obtained it. Or was it some other crooked deal? Did you do that? I had no idea that you had robbed an apple orchard or a bank.

At one time or another, on this journey through life, everybody has broken one of the Ten Commandments. You have. I have. And God informs us in His "Guide Book" that "... whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) "For all have sinned, and come short of the glory of God." (Romans 3:23.)

What! You say that you never have committed a sin? You have lived without deceit or an impure thought? You are the acme of perfection? You do not need the Saviour—the Mediator? Do you know what the Lord Jesus called the self-righteous Pharisees who professed much but possessed little? He said: "Even so ye also outwardly appear righteous unto man, but within ye are full of hypocrisy and iniquity." (Matthew 23:28.) Do not be a self-righteous Pharisee with an outward show of religion but without an experimental knowledge of God's salvation deep down within your heart and life. The Bible says: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and

## HOW TO BE SAVED

Repent and forsake sin.

Ask God, for the sake of the Saviour who died for you, to forgive your wrong-doing and to cleanse your heart.

Go forward, watching and praying, trusting God, and growing in grace.

Remember, the Devil will try to lead you into sin again, but God is able to keep you from falling, or to restore your soul if you should in an unguarded moment give way to the enemy.

our iniquities, like the wind, have taken us away." (Isaiah 64:6.)

Did you know that "the blood of Jesus Christ, God's son, cleanseth us from all sin"? As we look into God's Book we realize this truth. There is not one sin that you can name that cannot be forgiven. No! I am wrong. There is one. If you make light of the way of salvation through the blood of Christ; if you harden your heart against the Word of God and reject the wooings of God's Spirit; if you turn from the truth of God and believe a lie, there is no hope for you. You will die in your sins and be eternally lost.

However, if you are willing to go God's way, according to His Book, repentance is the first step. Jesus said: "I am not come to call the righteous, but sinners to repentance." (Matthew 9:13.) Peter said: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9.) You need to repent of the sins of your past life. Go direct to God, the Father, through Jesus Christ, the Son. As you repent of your sins, the Father will freely forgive you for Christ's sake.

**LISTEN!** Now that you have looked into God's Guide Book—the Bible—I urge you to listen. You have stopped; you have looked; now listen! Do you not hear God's Spirit speaking to your heart? Do you not hear God's voice within the confines of your soul? David said: "Today if ye will hear His voice, harden not your heart." (Psalm 95:7-8.) Jesus said: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Rev. 3:20.)

Listen, the Spirit is calling,  
Jesus will freely forgive;  
Why not this moment accept Him?  
Trust in God's mercy AND LIVE!

You are privileged to stop, look, listen, and live ETERNALLY!

When a man is brought to Jesus, Jesus can make him strong at the very point of his most apparent weakness.—William Temple.

## Prayers For Family Worship

**A**LMIGHTY God and merciful Father, be Thou unto us a sanctuary, that we may forget our weariness and find rest for our souls in Thee. We ask Thee for forgiveness for our sins, that we may worship Thee with clean hands and a pure heart. Enlighten our understanding and incline our hearts to keep Thy law, so that we may be fruitful in the knowledge of Thy grace and truth.

We thank Thee that Thou didst send Thy Son into the world to be our Redeemer. We desire to renew our trust in Him and to hide ourselves in Him as the Rock of our salvation. We rejoice that He makes us, who were dead in sin, to be partakers of His divine nature and that He is preparing a place in His heavenly kingdom for all who put their trust in Him. Enable us with sincere hearts to offer ourselves as living sacrifices unto Thee for Thy service.

May Thy Holy Spirit be upon all those who labour for Thee, devoting their lives to the extending of Thy Kingdom upon earth and to the winning of precious souls for Thee. Endue them with power from on high, that through them Thy Kingdom may be advanced, and the name of Jesus be crowned with glory and honour.

Bless those of our own family; save those who are outside of Thy fold; sanctify Thine own followers. We ask it in Jesus' name. Amen.

## DAILY BIBLE READINGS

**SUNDAY: Acts 15:1-12.**

"God . . . put no difference between us and them." This fact, once learnt, takes all pride and "starch" out of us! All are equal in God's sight. He cares as much for the lowest and weakest as for the greatest. Never let the Devil tempt you to think that you are anything special because of your parents or position or education. This spirit stops God from making use of us.

**MONDAY: Acts 15:13-29.**

Paul inspires James. All good rules and laws are based upon certain definite principles, though they may have to be altered in their present-day application. Here we see that these things which were forbidden by the council would hurt the young converts. No one could now take their liberty from them. God raised up Paul as the champion of the Gentile Christians, and his influence inspired James, the leader of the Christians in Jerusalem, to act as he did.

**TUESDAY: Acts 15:30-41.**

The separation of Paul and Barnabas meant that Paul put the work before the individual. Mark had failed badly; he would not take him again. Leaders have to be particular and even stern about the character of their workers, or God's cause will suffer. But we also need men like Barnabas, who will give another chance to a weak character. Had John Mark but been true and faithful, these two good men would not have differed. When we, like Mark, backslide, we never know what harm we do.

**WEDNESDAY: Acts 16:1-12.**

"They assayed to go . . . but the Spirit suffered not." Closed doors are as much a part of God's guidance as an open path. Sometimes we are forbidden to do things, in themselves good, because the time is wrong or the place ill-chosen, or a greater opportunity is ahead. Trust God and be willing to stay or to go immediately as He directs.

**THURSDAY: Acts 16:13-24.**

"We . . . spake unto the woman." These women were proselytes, that is, Gentiles who had received Judaism. Lydia was a capable business woman, "a seller of purple" dye. She was the Apostles' first European hostess. How many women like her have sheltered God's servants and given them their best for Christ's sake? Lydia little knew what a following she would have!

**FRIDAY: Acts 16:25-40.**

"Paul and Silas prayed and sang." And the inspiration of their prayer and praise comes down to us still. Only God's grace could have enabled them to sing in such a terrible place as an inner prison, enduring the

## 16 Place Called Calvary

FREDERICK William Farrar (1831-1903) was born in India, but educated in England. In 1855 he was assistant master of Harrow and, later, headmaster of Riborough College, which, under his inspired leadership, became one of the finest schools in England. He was chaplain of House of Commons and Dean of Peterbury and, later, of St. Paul's. His *THE OF CHRIST* is one of the most ritual and masterfully written of all the books published about Jesus. Farrar was only noted as a powerful and earnest preacher but as a writer of school stories, of which extolled the value of character and the need of personal salvation for the young.

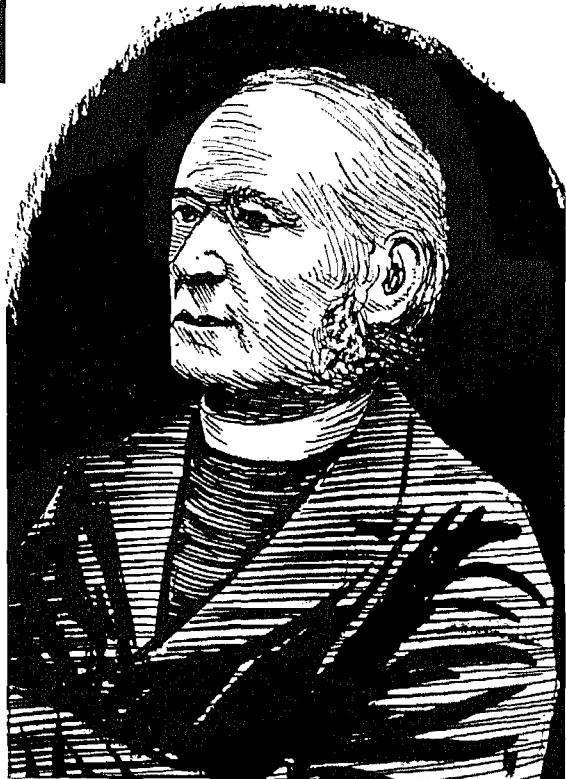
and He, bearing His cross went forth into a place called the place of a skull . . . Golgotha . . . where they crucified Him, and two other with Him."—John 19: 17-18.

"MILES, EXPEDI CRUCEM," ("Go, soldier, get ready the cross.") In some such formula of terrible import, Pontius Pilate must have given his final order. He was now probably about nine years of age, and the execution followed immediately upon the judgment. The time required for the necessary preparation would not be long and, during this brief pause, the soldiers chose duty it was to see that the sentence was carried out, stripped Jesus of the scarlet cloak they had mockingly put on the condemned man and clad Him in His own garments.

When the cross had been prepared they laid it upon His shoulders and led Him to the place of punishment. The nearness of the great feast, the myriads who were present in Jerusalem, made it desirable to seize the opportunity for striking terror into all Jewish malefactors. Two were therefore selected for execution at the same time with Jesus—two brigands and rebels of the lowest stamp. Their crosses were laid upon them, a maniple of soldiers in full armour was marshalled under the command of their centurion and, amid thousands of spectators, coldly inquisitive or furiously hostile, the procession started on its way.

Jesus was enfeebled by the scourging and taunting, also by the previous days of violent agitation, by an evening of overwhelming emotion, by a night of sleepless anxiety and suffering, by the mental agony of the garden, by three trials and three sentences of death before the Jews, by the long and exhaust-

Mighty exponents of the Word of God have appeared—men and women who were so imbued with their belief in God that they were veritable prophets. THE WAR CRY has revived some of the messages, which, when spoken by the men who uttered them were wonderful in their life-changing power. It is the prayer of the editorial staff that these messages will prove helpful today.



DEAN FREDERICK FARRAR

By DEAN FREDERICK FARRAR

ing scenes in the Praetorium, by the examination before Herod and by the brutal derisions which He had undergone. All these had utterly broken down His bodily powers. His tottering footsteps, if not His actual

falls under that fearful load, made it evident that He lacked the physical strength to carry it from the Praetorium to Golgotha. Even if they did not pity His feebleness, the

laid upon the implement of torture. His arms were stretched along the cross-beams and, at the center of the open palms, the point of a huge nail was placed, which, by a blow of the mallet, was driven home into the wood. Through either foot separately or possibly through both together—crossed—another huge spike tore its way through the quivering flesh. . . . It was probably at this moment of inconceivable anguish that the voice of the Son of Man was heard—not in a cry of natural agony, but calmly praying in divine compassion for His brutal and pitiless murderers—and for all who in their sinful ignorance crucify Him afresh—"Father, forgive them, for they know not what they do."

Then the cross, with its living human burden hanging upon it in helpless torment—and suffering fresh tortures as every movement irritated the fresh rents in hands and feet—was slowly heaved by strong arms, and the end of it fixed firmly in a hole dug deep in the ground. The feet were but little raised above the earth, so that the victim was in reach of every hand that might choose to strike. He might hang for hours to be abused, insulted, even struck by the ever-moving multitudes who with that desire to see what is horrible which always characterizes the coarsest hearts, had thronged to gaze upon a sight which should rather have made them weep tears of blood. . . .

Death by crucifixion seems to include all that pain and terror can have of the horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, shame, torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short at the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons

(Continued on page 15)

All This I Bore For Thee.  
What Hast Thou Done For Me?"



STENBURG, the German artist, although a painter of religious subjects, had no love for God or His Son, Jesus. Disturbed by questions put to him by a gypsy girl, whom he was painting, about a picture of the crucifixion that stood in his studio, he came under conviction of sin. His priest failed to help him, so he sought peace of heart in a little mission hall, and found Christ. The sketch at the left is a reproduction of a picture he painted, into which he poured all of his new-found love of Jesus, and to which he gave the caption, seen above the sketch. Count Zinzendorf—a pleasure-loving young nobleman—saw the picture hanging in a Paris art gallery, and was so impressed he yielded to Christ, and became the founder of the world-wide Moravian mission.





## THE STORY OF A FAMOUS PAINTING



### SALLMAN'S "HEAD OF CHRIST"

about the drawing, feeling that he had only done his best with another task. And indeed, though the requests for additional copies of the issue soon exhausted the reserve, there was no indication that Sallman's "new and different Christ" had joined the art immortals. In fact, a year later one of Sallman's friends pressed him for a copy, so the artist ordered a thousand prints, but it took him ten years to distribute them.

In 1935, however, by a curious turn of events, Sallman's "Head of Christ" came into prominence. Dr. John Timothy Stone, then president of Chicago's McCormick Theological Seminary, scattered a class of students through art shops and galleries to find a painting that best depicted Christ as they imagined Him to appear. After three months they came back with a selection that included the best of the old masters, but the painting which some of the students had found in a Baptist bookstore "by a Mr. Sallman," won the final vote.

This circumstance not only stimulated interest in the picture, but in the painter. Yet even today, despite the national popularity of his drawings, Sallman is not well known. For he is a modest and humble man, for whom life holds few higher moments than when he is alone in his studio with God and pigments.

Almost six feet tall, weighing nearly 200 pounds, Sallman's pale blue eyes and genial temperament disclose that in his personal religious experience he has touched some of the tenderness and love of the Saviour to whom he has dedicated his hands and feet.

When Sallman's first picture caught the public fancy, he made no effort to copyright it, which had both advantages and disadvantages. While everyone had access to it, yet the picture was snapped up for all sorts of promotion and advertising. The picture was a success.

CANADIAN DELEGATES TO CONCORDIA about to leave England by plane for Norway, where the guard camp was held. The two officers accompanying the contingent—Sr.-Captains Ivy Maddocks and Mary Murkin—may be seen in the centre of the front row.



Sallman never has been anxious for "credit" for his works. "The glory must go to Jesus; it is, after all, a painting of the Master," he says.

Today Sallman is happy in full-time Christian service, and he looks back to his days at the Chicago Art Institute, then his apprenticeship, when with eighty-five other artists he created men's fashions in a Windy City studio and hoped that some day he could make a contribution in religious art. As successive opportunities came to give his talent in secular work, he determined at the very least "to tithe his talent." It was a sound principle; while Sallman was giving his spare time as art editor of a religious journal, his masterpiece was born. Now his services are so much in demand by religious publications and enterprises that he refuses secular work. From oil paintings to giant church murals, from cover designs to promotional broadsides, he is always at it, often so pressed to make deadlines that Mrs. Sallman will be found filling in background colours on large paintings, when she is not busy keeping the studio in order.

Many church organizations have requested Sallman to reproduce in chalks his famous "Head of Christ," which since 1940 is available in a six-colour offset reproduction of an oil painting. He is so proficient that he can make the drawing in forty-five minutes, while relating his testimony.

"I've done this many time now, but I'm still tremulous," he says. "I can paint much better than I can talk."

But Sallman, in his quiet, modest way, leaves a tremendous impression for the Master wherever he goes. And it is supremely appropriate that the message of his brushes should predominate slightly over the spoken word as, from church to church, he points men to the Saviour.

During recent years Sallman has completed several of a series of paintings adapting the same facial features of Christ to different settings. These included "Gethsemane," "Christ Knocking at the Door," and the "Good Shepherd." As he pushes the brushes across the canvas, Sallman's heart is attuned to his Saviour, and as Spirit meets with Spirit the artist's prayer is that men "may see Him as He is, that they may be like Him."—*The Free Methodist*.

## Pacific Coast Camp

By Territorial Band and Songster Brigade Inspector Percy Merritt

I AM writing these notes west of Vancouver, B.C. Students and staff of the music camp to which I was invited, drove out in cars and busses from the city to the Horseshoe Bay pier, right on to the Black-Ball Ferry, and travelled for over an hour through Howe Sound to Gibson's Landing, then off the ferry to Hopkin's landing, where The Salvation Army has its SUNRISE CAMP. What a beautiful setting this is—the mountains (many of them snow-capped) as a backdrop, and the salt waters of the Pacific Ocean in front. The weather was perfect.

About seventy students were enrolled, the largest group for some years. They were a fine crowd, in both deportment and musical ability. Divisional Bandmaster S. Collier was the camp director, and the capable staff of instructors and counselors included Sisters Eva Weir and Mona Moyes of Vancouver Temple, Sr.-Captain G. Oystrik, of South Vancouver, Max Chalk and Ernie Thorpe, of Victoria; Travis Wagner, Bob Middleton, Jr., and Bill Weir of the Temple; Bandmaster Len Delamont of New Westminster, with Elmer Pavey as camp secretary. I found my retired friends—Sr.-Major and Mrs. D. Hammond, in charge of the camp (as active as ever). Sr.-Major J. Sully was the nurse.

### A High Standard

The camp ran for seven days and there were four bands—"A" and Faculty combined (W. Weir and P. Merritt), "B" Band (Wagner-Chalk), "C" Band (Delamont-Middleton), with these instructors also in charge of the "D" or learners' band. The calibre of these groups is high. Ernie Thorpe led the vocal group, and the writer led the camp chorus.

The programme—as in all music camps—was a full one. The new theory lessons were not easy, and caused some anxious moments for the final exams. Camp-fires on the beach were a happy feature. We held two programmes in the auditorium, which holds approximately 200 people.

A feature of the flag-raising ceremony is a few minutes of "physical jerks". A student council has been organized, through which some valuable suggestions have been made. A swimming gala was one of the final recreation periods. Morning devotions were taken principally by the senior students, and some excellent Bible talks resulted.

### "Cathedral Tree"

The Divisional Commander and Mrs. Brigadier R. Gage were present for the opening day, and visited the camp periodically. The Brigadier led the Sunday evening meeting under the immense maple called "The Cathedral Tree", where many consecrations have been made in the past. This year was no exception. We tried to guide these young people into better Salvationism, as well as musicianship. The new Divisional Young People's Secretary and Mrs. Major C. Everitt, and their son Bram, were welcomed. The Major led the Sunday morning meeting.

It was my privilege to lead the morning and evening meetings at the Temple on my arrival in Vancouver and, on the return journey I plan to look in on Winnipeg Citadel for a meeting. The Vancouver Temple Band (Bandmaster C. Gillingham) is in excellent shape. The march-in from the B.C. Electric, both morning and evening, is still a feature. The Temple Songster Brigade (Leader R. Rowett) did some fine singing.

PAINTS and brushes in an attic studio blended, one Chicago night, into a "Head of Christ" which has taken its place with the immortals. Warner E. Sallman's likeness of the Master is displayed today in hundreds of thousands of churches, missions, chapels, and homes.

Ironically enough, Sallman retired under pressure the night his religious masterpiece was created. Only a day remained until the deadline for the monthly cover for the old *Covenant Companion*, a youth periodical, and the Chicago artist had tried desperately but unsuccessfully to produce a compelling sketch. His uneasy night of retirement was interrupted by a dream in which he saw the face of Christ in winsome manliness.

At two in the morning Sallman tiptoed to his skyline study and brushed aside the easel and canvas, brushes and pigments, while he hurriedly made a charcoal sketch of the face. As he worked, he recalled a conversation some years previously with E. O. Sellers of Gospel music fame, while Sallman was a young Bible Institute student.

"I hear you're somewhat of an artist?" inquired Sellers.

"I like to draw," came Sallman's modest reply.

"Stay with it!" replied Sellers. "The Christian world needs a good artist. But when you paint Jesus Christ don't do what the others have done with Him."

"What do you mean by that?" queried Sallman.

"Make Him a real man! Make Him rugged, not effeminate. Make Him strong and masculine, not weak, so people will see in his face that He slept under the stars, drove the money-changers out of the temple and faced Calvary in triumph."

Sallman fashioned into that picture all his knowledge of mankind as his artistic skill could depict it, his soul stirred by the great description of God's self-humiliation and coming in sinless flesh recorded in Philippians 2: 5-11. As he sought to recapture the mental picturization of the Saviour, he gave the face and eyes a slight upward tilt, that it may be remembered that "the Master set His face like a flint to go to Jerusalem."

The next afternoon, in February, 1924, the charcoal sketch went to the religious magazine's office just before the 4:30 deadline. Sallman expected to hear nothing further



# A SOLDIER I WILL BE

BY MAJOR ADELAIDE AH KOW



## OUR SERIAL STORY

Sunday meetings. The latter accommodated 800 and was filled every Sunday, and all the time men and women were coming to God.

A fine old couple from Christian Mission days took an interest in the young officers and gave them much comradely advice. Fortunately, Perce was ready to listen to advice, even of a personal nature.

One night there were fifteen seekers. A "special" was leading, so Perce was free to help the penitents. An intelligent-looking man with a troubled countenance had attracted his attention when coming forward to the Mercy-Seat. Perce knelt at his side, but had hardly commenced speaking to him when the man muttered, "God won't save me!"

"Why do you say that?" asked Perce. "You don't expect me to

"Do the right and God will be with you," said the Captain. "Get the confessions over as soon as possible. Tell your wife tonight."

"She'll never forgive me," said the man unhappily.

"I'll stand by," promised the officer.

After the meeting they went together to the home. Here Perce tried to prepare the way by telling the wronged woman what had happened that night.

"Now that your husband has come home to do the hardest thing he has ever done in his life, listen to him and forgive him, if you can, even as God has forgiven him. Shall I leave you together?"

She signed to him to remain and turned her glance expectantly toward her husband. Falteringly, he told her of the double life he had

The true tale of a Canadian settler who served under two flags, in five lands.

THE STORY THUS FAR  
Coming from a long line of soldiers, Perce Bromley early runs away from home and enlists. Previous chapters tell his experiences in the South African War, and in the Rhodesian Mounted Rifles; how he is saved from murder; how he tries in vain to overcome the drinking habit till at last he is contented; how he marries the delightful Lettie and migrates to Canada; of his idle activities there—on a ranch in the Rockies, building a section of the trans-continental railway, installing telephones in virgin country, managing a departmental store—of the call to full-time Christian service and the application for a commission in the training college and their first corps. (Now read on).

### CHAPTER EIGHTEEN

#### "Love Your People"

DIFFERENT proposition from their first corps was Captain and Mrs. Bromley's second appointment. Here there were sixty names on the soldiers' roll and small, but efficient, brass band. "I am told that the corps is well organized," said Perce, "but lacks rituality. I think I'll begin with social holiness meetings and addresses."

One day he met in the street his territorial Commander, Commissioner David Rees, who inquired of him how the corps was doing.

"We need an outpouring of God's spirit, sir," said Perce.

"What about your own condition, captain?" asked the Commissioner only. "Have you the Spirit abiding in you?"

"Yes, sir—praise God!" replied Perce, with his direct look.

A tender light glowed in the older man's eyes. He laid his hand on the young Captain's arm and said softly, "Love your people, my lad, and God will prosper you."

Love! Was that the solution of the problem? Better than organization? More effective than preaching? Love! What was it Jesus had said? "A new commandment I give to you, that ye love one another."

By this shall all men know that we are his disciples, if ye have love one to another."

Perce took the message to Colonel and to those comrades who were joined with them in prayer. They prayed for an outpouring of love on themselves and on the whole corps. Almost immediately the answer came. The sergeant-major, who had been absent for months, was induced to return and make a definite surrender. His action led to others coming to the holiness table.

A long-standing feud between two families was settled and the spirit of revival took possession of the whole corps. The hall became so small to accommodate the people; and the sergeant-major, who was a builder, extended it at his own expense. The crowds continued to increase, however, and at an old church and then the theatre, were rented for



Now she carried a sleeping child and a suitcase. Another child clung to her skirts.

agree with you. God will save any who come to Him in true repentance."

"If you knew everything you wouldn't say that God would save me."

"He can save you whatever you say."

"Listen to this, then!" And the man unfolded briefly such a tale of dishonesty, intrigue and unfaithfulness that Perce saw the road back was going to be very difficult indeed.

But he stuck to his assertion, because the belief was part of his life—"If you are truly repentant God will meet with you."

It was not hard to get the man to repent—it was penitence that had brought him out—but it was difficult for him to believe there was forgiveness for him. And when he won past that point, it was even more difficult for him to visualize a way back.

been living, of the way he had wronged both her and his employer, of the fact that, presently, he would probably be facing a term of imprisonment.

"I can hardly expect you to forgive me, Muriel; but if, for the sake of the love you once bore me—and for the children's sake—you could find it in your heart to overlook my wrongs..."

Till then she had listened in silence, standing perfectly still and never taking her eyes from his face. Now, and still without speaking, she turned and left the room, going at once to the telephone.

"You see," said her husband, dropping his head in his hands.

They heard her go upstairs, and after a little time come down again. Now she carried a sleeping child and a suitcase. Another child clung to her skirts. The taxi for which she had rung stood at the door. Still without a word for either man she

entered the vehicle and was driven away.

"Didn't I tell you?" cried the man in blank despair.

"Never mind! Don't worry about it. It will all come right in the end. You have done what you had to do, and God is with you. It was a hard blow to your wife. Give her time to get over it."

"And if she never does?"

"Then you must take your medicine like a man, and convince her by your life that you are really changed. Let us pray about it again."

There was still another confession to be made and, next morning, Perce accompanied the convert to his place of business. Here Perce offered to see the man's employer alone and tell the story.

"Have you an appointment?" asked the secretary.

"No—I haven't an appointment, but if you tell him it is urgent he will see me. Tell him I haven't come for money."

The girl disappeared and presently Perce was ushered into the presence of the business executive. To him, without loss of time, he told his story.

"I understand, sir, Jones has defrauded you of \$3,000. He knows that means imprisonment, and is prepared to pay the penalty. He cannot do otherwise since, as I have said, he was converted last night and is starting a new life. His wife has been told everything, and she has left him, so the outlook is pretty black, but he is facing up to it, and God is with him."

To his surprise, when he had finished, the employer's eyes were moist.

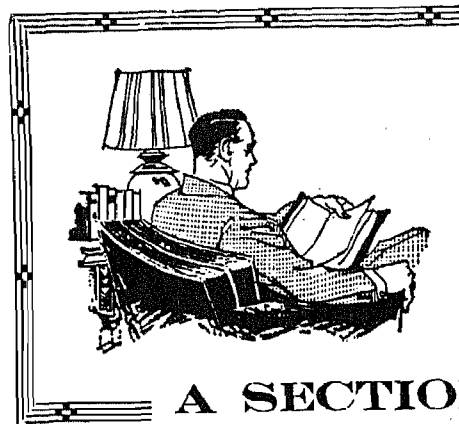
"Wonderful! Wonderful!" he said. "He has owned up to everything, you say, and has lost his wife in consequence. Wonderful! I never heard anything like it."

He talked the matter over with Perce, still amazed at the absolutely clean breast his employee had made, and then he saw him for himself.

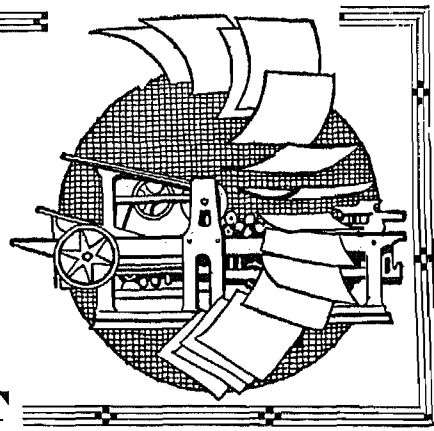
"The Captain has told me all about it," he began, "and I have made up my mind. I am not going to hand you over to justice. You shall have your chance. If you can put into practice what you decided last night, I shall overlook the loss."

It was a decision the employer was never to regret. Nearly forty years later Perce visited the town again, and on making inquiries learned that Rob Jones was a good Salvationist, as were his wife and two sons, and that for years he had been manager of the very business where he had been given a second chance. He had done the right, and God had been with him.

(To be continued)



# The MAGAZINE PAGE



A SECTION OF UNIVERSAL INTEREST

## Continent-Wide Telephone Exchange BRINGS NEW ERA IN TELEPHONY

CANADA and the United States will soon be turned into one vast telephone exchange. Telephone users in the two countries will be able to dial directly to telephones practically anywhere in the two countries, without the assistance of operators, just as they now dial across town.

The move into this new era in telephony is a long-range project now under way with new long distance methods and equipment being brought into use gradually.

One of the necessary steps is the adoption of a uniform numbering system to be used in all exchanges included in the project. The system is called the "two-five" numbering plan because under it all telephone numbers have two letters and five digits. It has already been placed in use in many exchanges throughout the two countries.

In addition, Canada and the U.S. have been divided into about ninety numbering areas, each designated by a three-digit code—like 416 which has been assigned to the Toronto area.

Therefore, when the plan, called "customer toll dialing" is in full effect, telephone users calling from one area to another will turn the dial ten times—three to reach the numbering area, three for the exchange and four for the individual telephone.

### Operator Toll Dialing

A major step towards the introduction of customer toll dialing was the adoption of "operator toll dialing" under which long distance operators can dial directly to telephones at distant points without relaying the call to other operators.

About one-third of all long distance calls in Canada are now handled by operator toll dialing. This proportion is being increased steadily and is expected to reach three-quarters within the next few years as a result of the use of "crossbar" automatic switching equipment which will be installed in Montreal and Toronto in 1955-56 by The Bell Telephone Company of Canada. It will then be possible to dial directly to most Canadian and U.S. telephones from Bell's territory.

The crossbar equipment will do much of the work now done by the operator. She receives information about a call, checks the routes available, sets up a circuit to the called city, and sends the call to its destination. Meanwhile, she records the information about the call on a ticket.

Initially, with the crossbar equipment in use, the operator will accept the call, determine the routing and send the call on its way. The crossbar equipment will do the rest—switch the call through to the proper exchange and telephone, causing it to ring.

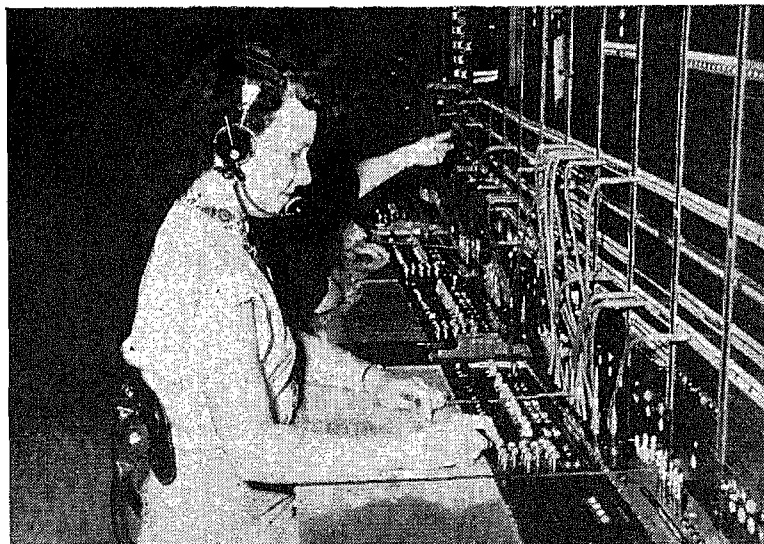
The crossbar equipment will play an even bigger role under customer toll dialing. It will accept the call, look up the route with an electronic card index, "remember"—while it is selecting and trying routes—the ten digits dialed, and then, when the call is on its way, it will start on a

new one without a pause for breath. When necessary, it will even change its own instructions—dropping or re-arranging the digits originally dialed.

Other new equipment which will go into use in a later stage of the project will record the calls, another duty now done by the operator. The machinery will note the caller's telephone number, the city and the number called, and the duration of the call.

The crossbar equipment will go into action as soon as dialing begins. Here is how it will operate on a call from Regina to EMpire 8-3911 in Toronto:

As soon as 4-1-6, the Toronto area code, is dialed—and while the dial-



KEY-PULSING UNITS, similar to the one shown in the close-up photograph, below, enable Bell Telephone operators to call directly to telephones in distant places, without the assistance of other operators along the route or at the distant centre.

ing continues—these three digits will be finding their way to the Toronto area, either over the main route or over an alternate one. The two letters and the next number, EM-8, will identify the community and exchange, and the last four digits will take the call to the particular telephone.

Selection of exchange names to fit in with the plan is an important phase of the project. As the first two letters and the digit following them identify the exchange, this combination cannot be duplicated within a numbering area.

The names must be easy to understand and pronounce by people in all parts of the two countries—in Three Rivers, for instance, and in Dallas. A name which has two possible spellings, like REilly and Rile, would not be suitable. The name of a nearby community, or of any city, state or province on the continent would not be used lest calls go astray.

A combination of requirements brought about the adoption of "two-five" numbering, particularly in the larger centres such as Toronto and Montreal. With the opening of many new exchanges, the telephone company was rapidly running out of

## ANCIENT STAIRWAY UNCOVERED

THE discovery of the ancient stairway leading to the gateway area of Biblical Dothan has been announced by Dr. Joseph Free, director of the Wheaton Archaeological Expedition to Palestine.

The archaeological supervisor of the sub-area, Mrs. Ruby Free, first came upon one of the steps ten feet below the present surface of the ground. Further digging led down the slope of the city until eighteen steps had been recovered, up to the edge of the excavators' land.

The pottery fragments found on the surface of the stairs dated to the Middle Bronze Age (2000-1600 B.C.). This would make the use of the stairway contemporary with the Biblical Joseph (1800 B.C.), who is mentioned in the book of Genesis as coming to Dothan to find his brothers.

## STONE TOOLS TELL STORY

WHEN white men came to North America they found a native population that knew nothing of steel. Instead, the Indian inhabitants, like our ancestors in Europe thousands of years ago, relied mainly on stones as material for the tools they needed. For these tools they preferred stones composed of chalcedony, of which flint is the commonest. In Saskatchewan, where the best kinds of stone are scarce, the Indians often used other kinds of stone as well, especially for larger tools.

In the thirties when large areas of cultivated land in Saskatchewan were wind-swept, these stone tools were found in great numbers on the surface and many fine collections were obtained. One such collection is now in the Provincial Museum, Regina. Unfortunately many collections were scattered and lost, unfortunate because the study of these stone tools is at present our only way of understanding the life of the former inhabitants.

Man lives at the bottom of an aerial ocean of unknown depth. The distance to the utmost limit of the atmosphere has been variously estimated as science has made new discoveries.

changes—such as EMpire 1, Empire 2, and so on up to EMpire 9. This system, then, provides up to 504 exchange designations—a number adequate for a large city or numbering area.

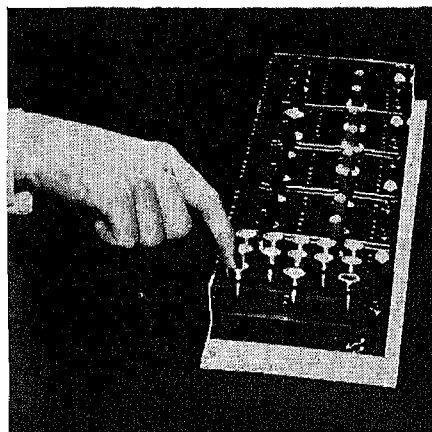
In order to gain the maximum benefit from the streamlining of long distance service, telephone users will need continent-wide directories. As it would be impossible for subscribers to keep copies of every directory on the continent, telephone companies are encouraging their customers to compile their own international directories—by keeping records of the out-of-town numbers they call frequently.

Even the familiar dial is rapidly becoming a thing of the past as far as long distance operators are concerned. The dial is being replaced by "key pulsing", a new and faster method of feeding numbers into the switching equipment. The operator uses a set of keys, much like those on an adding machine, and punches out the numbers instead of dialing them.

Each digit is represented by a separate pair of electrical frequencies, or musical tones. When a key is pressed, a tone, replacing the electrical impulses sent out by the turn of the dial, is transmitted over the wires. Equipment translates the tone back into numbers to ring the called telephone.

The mechanization of long distance calling is not expected to reduce the ranks of telephone operators, but to free them for other telephone duties, just as the introduction of local dial service made more operators available for handling the rapidly-expanding use of long distance. This expansion is expected to increase as the reduction of the continent to a single telephone exchange makes inter-city calling more efficient.

Article and photos courtesy of Bell Telephone Co.

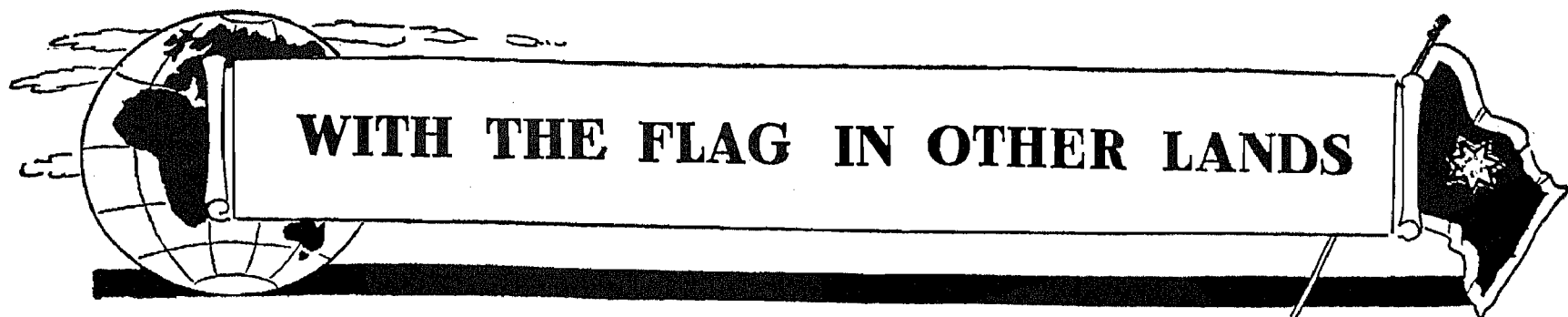


THIS BELL TELEPHONE operator is shown using key-pushing equipment to complete a long-distance call. The keys she is pressing enable her to "dial" directly to the called telephone in the distant centre, without the aid of other operators along the route or at the distant point.

suitable names under the old numbering system which used only two letters.

The two-five system permits a single name to be used as the designation for up to nine ex-





## Cadets Of The Orient

By Captain Rosalee Wheaton

**R**ESPLENDENT in new red tunics and red-bordered saris, the eighteen cadets of the "Shepherds" Session who trained in Andhra Desa, marched beneath the welcoming arch at The Salvation Army High School, in Bapatla. To the lilting music of the flute band, they marched on to the platform, saluted smartly the Territorial Commander, Colonel Muriel Booth-Tucker, and took their places under the gaily-decorated pandal in the quadrangle. The occasion of all this ceremony was their commissioning as officers.

There were eight married couples and two single men in the session, coming from various parts of Andhra Desa for the eight months of training. This was the first training session in the Madras and Telugu Territory, India, for many years. Guided by the Training Principal, Brigadier Sudarsanam, assisted by Sr. Captains O. Samuel and Swabaktamma, the intensive studies were similar in curriculum to that in all Army training colleges. Then the cadets travelled by train to Bapatla for their commissioning.

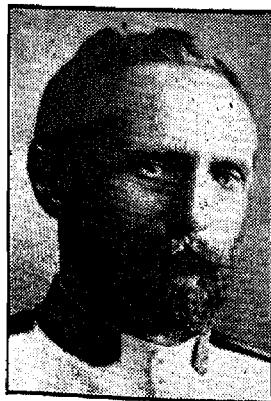
A love-feast was held at mid-day, followed by a meeting in which

Elisha Rao, the three-months-old son of Cadets G. Joshua and Swarnabai, was dedicated under the flag by the Territorial Commander. The cadets presented a drama, "Shepherds", written for the occasion by Major Solomon. Colonel Booth-Tucker commissioned and appointed the new officers amid the excitement and applause which attends such an occasion in every land. The gathering concluded on a solemn note as the "Shepherds", kneeling in a semi-circle, dedicated themselves to their holy, God-appointed calling.

### Pack In Three Times As Many

**F**ROM Northern Rhodesia, Captain S. Gauntlett, M.D., reports: "Here we are conscious of a vast need and so few resources—human, that is. Contrary to popular beliefs the people of this part of Africa do not flock to accept Christ; rather the reverse—they are in the main hard and indifferent, or so they seem. We are convinced, however, that as the Word goes out, the seed is sown, and God's Holy Spirit gives the increase. The folk are ready to accept all that we have to offer except, in most cases, the gift of salvation. They come in increasing numbers to the hospital, and from greater and greater distances. Our constant problem is where to put them all. The place was only built for twenty-five, but for the past month or more we have had nearer to seventy, plus almost ninety patients in the growing Leprosy Settlement. We are rejoicing in improved out-patients' facilities and much-needed extensions going up. Pray for the building up of God's Kingdom."

A big man is not one who makes no mistakes, but one who is bigger than any mistake he makes.



### FIGHTING LEPROSY

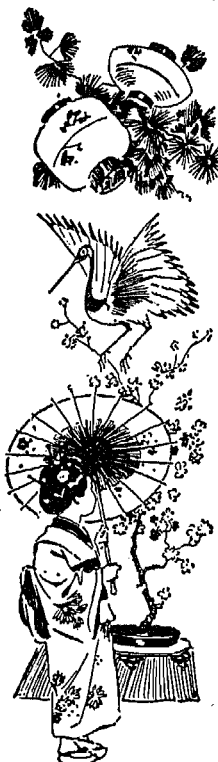
Lt.-Colonel W. Wille, O.F., at left, was the founder of the Army's work among lepers in Indonesia. Below is shown the inoculating of a patient in an effort to prevent the progress of the disease.



## How Little Chitose Was Rescued

BY COMMISSIONER TOBIAS OGRIM

A Story of the Yellow Slave Traffic



**T**HE incident I am about to relate happened in those now far-off days when I was private secretary to that gallant warrior, untiring worker and Christian gentleman—firm in principle, fervent in spirit, kindly and great of heart—Commissioner H. Hodder, whose memory I treasure.

When the Commissioner visited a certain northern town in Japan he also inspected as was his custom, the young people's register, and while

checking the names of company after company, he came to Company "Ruth," splendid for its regular attendance.

His face betrayed an anxious concern, however, when he noticed that a little nine-year-old girl, who for three years had regularly attended the company meeting, and the previous year had been entitled to a first-class prize, had suddenly stopped coming—six stars were missing!

"Where is Chitose Takada?" asked the Commissioner. The lassie-officer of the corps then told the dreadful facts of how the parents of little Chitose—having become so impoverished that they could see no way out of their dire straits—had accepted the advice of one of the father's friends to reduce the family, thereby lessening expenditure, and to sell—or to "take a loan on," as it was more delicately termed—for a sum equal to \$5—his little daughter to Yoshiwara, the great district of ill-fame that lay within the boundaries of Tokio. The little one would there gradually be weaned to a giddy and frivolous life, and eventually be engulfed in its sins and miseries, to the advantage of her profiteering owner.

With this aim in view Takada had taken his little girl to Tokio, where his sister had promised to assist in making the arrangements and settling the affair.

Can you see the gathering frown on the Commissioner's face? Can you imagine his resentment? Hardly had the Captain ceased speaking than he, with her, rushed off to the home of the missing little "Junior". The Commissioner had to exercise the greatest control of himself to receive patiently the usual courtesies of the Japanese mother who, in amazement, saw a "foreign dignitary" standing at the door of her humble dwelling.

The Commissioner having inquired after Chitose, the poor little mother replied: "It is only the master of the house who can decide. I am nobody!" The Commissioner then talked to her tenderly, and pointed out what a terrible sin it was to allow one's child to be given over to infamy, she meanwhile making her poverty the excuse.

Sentimental sympathy was never enough for the Commissioner. He was a man of action, whose sympathy touched both his heart and his purse. The family were temporarily helped, and he immediately went back to his headquarters, intending to rescue the child.

Chitose seemed to grasp that she had been brought to something sinful and, on arriving at her destination, wept bitterly, refusing to be consoled. Again and again she told her owner about "Kju Sei Gun" (The Save-the-World Army), from which she had learned about Jesus, and she pleaded, "I only want to belong to Jesus!"

"We shall soon get these ideas out of your head," declared her owner, and Chitose was provided with all the amusements that could be devised: theatres, cinemas, the dance, the zoological gardens, roundabouts and numerous other attractions, but the little girl only pleaded to be allowed to go to the people who had taught her of Jesus.

At last the owner gave up hope. He took the child to the agent, and demanded his money back. Can you picture the scene? The brothel-keeper with the little nine-year-old in his charge; the agent, hardened, cold-blooded, bartering with flesh and blood? Can you not hear him indignantly refuse, stating that "a deal is a deal!"?

How would it have ended but for our gallant Commissioner, his warm-hearted helpers, and Him who "works in a mysterious way His wonders to perform"?

### A Providential Arrival

At the very moment Providence, through the Commissioner, sent that noble rescue officer, herself a Japanese, into the barter-room. She grasped the situation, and offered to settle the dispute by taking over the care of the child in the name of the Army. She placed twenty yen on the table, legal papers were exchanged, and Chitose belonged to Jesus, and to those who observe His command "Inasmuch".

I shall never forget when it was my delightful privilege to go with the rescue officer, and usher the little one into the presence of the Commissioner. What a little beauty she was! Modest, polite, with raven-black hair, and big dark brown eyes: a beautiful childish figure, clad in a kimono of many colours.

And now the sequel! Little Chitose, with the consent of her parents, was adopted into the home of a couple of officers. On the Sunday night following, and in the Commissioner's meeting at one of the Tokio Corps, the first to respond to the invitation and yield himself to Christ was the father of our heroine.

## EDITORIALS

On Topics of Vital Importance

in the Moral and Spiritual Realm

### RELIGION SURVIVES IN RUSSIA

WE recall the feeling of defeatism that swept Christendom when—in 1917—Russia overthrew the churches in her land, and declared that religion was stamped out. In our ignorance we supposed that her hundred million people—at that time—had all ceased to pray, to read their Bibles and to believe in God. No doubt some did—folks whose religion was just a matter of form and duty. The leaders, having been atheists all their lives, naturally found it easy to live without God, as did ambitious men, who worked hard to qualify for high positions in the state.

Now, nearly forty years after Bolshevism succeeded imperialism in Moscow, we find religion is by no means stamped out. Not only the old-timers—who would find it hard to give up their faith, but young people—who have never known freedom of worship—are seeking something more than material things.

An article in the press by a well known journalist deals with this subject under the title, "Religious Revival Stumps the Kremlin". Little news leaks out from behind the iron curtain, and certainly no official news of such a revival would be allowed to escape. But often news items of a different character make one read between the lines and draw conclusions. Those in question speak of a stepped-up attack on religion, the inference being that, if religion were stamped out, there would be no need to attack it.

For the first time in its history, Pravda—a prominent government journal, has come out with an editorial directly attacking religion, "stating categorically that it is incompatible with science and communism, and demanding an altogether more uncompromising attitude toward those who cling to the 'outworn beliefs.' The article is, in effect, a formal declaration of war on religion, and heralds a new and open campaign to stamp it out."

For years now this party organ has been telling the world that—as the older citizens die off, the leaning to the spiritual life is gradually disappearing. The new attitude shows how seriously the Party considers this resurgence of faith in God.

Of course, much of the religion of the Czarist days was corrupt, many of the priests were false and the worship largely form and ceremonialism, but millions of the common people had a deep personal faith in God—something that all the rules and regulations in the world could not stamp out.

Our prayers are needed for the "die-hards" in Russia, for imprisonment in

(Continued in column 4)

### Progress And Ethics

AS a consequence of a study of the modern application of Christian ethics, which was undertaken by a department of the National Council of Churches of Christ, two noted authors, Marquis W. Childs and Douglass Cater, collaborated in presenting ETHICS IN A BUSINESS SOCIETY. In this book, they discuss moral issues which affect most of society in this twentieth century.

We quote from the foreword: "The rise of gigantic companies, the decline of small towns and their closely-knit neighbourhoods, the growth of large cities, and the loosening of personal ties and ethical influences are among the topics treated in this arresting and thought-provoking volume. An encouraging picture is painted of the intelligent and increasing efforts of large companies to improve the welfare of their employees and communities, and of the realistic efforts of religious leaders in speaking out against the evils of the work-a-day world. It is an important book for all who feel they carry moral responsibility in modern society."

PAGE EIGHT

## Incredible Ignorance

THE newspaper press has given publicity to what happened on a recent bank holiday in England, when, amongst the sight-seeing crowds that poured into one of the most famous and historic minsters, were at least a score of men who had to be asked by one of the vergers to remove their caps. Some of the sightseers were surprised when requested to refrain from smoking as they wandered up and down the aisles; others threw down the pieces of paper in which their sweetmeats had been wrapped just where they stood.

"The crowning act came," wrote a reader, "when a small party entered, walked to the west end of the lovely nave, sat down on a row of chairs, spread a cloth, opened their bags and proceeded to feast on fish and chips and coffee. When the vergers remonstrated he was met with the surprised reply: 'But this is a public building, isn't it?'"

These acts of blatant sacrilege are the natural outcome of the new paganism which is blissfully yet lamentably ignorant of the first principles of Christianity.

"Is it true," asked a new convert of nearly sixty years of age as recently as just before Easter, "that Jesus was hung on a cross to die? And is it true that this was decided by some city councillors?"

"Well, yes, it was really."

"My word! They wouldn't have

done it if I'd been there," he said.

This was said in all sincerity by a highly-indignant woman in the year of our Lord nineteen hundred and fifty-four! It is almost inconceivable that such ignorance of the Bible was possible in the land in which the British and Foreign Bible Society was born.

"Why is there so much religion on these Christmas cards?" asked a woman of a counter-hand when turning over a pile of cards in a chain-store.

A London omnibus had stopped outside a church a few days before Christmas, and a typical Cockney woman made an observation that shocked a fellow-passenger who told the story to the Press.

"Look at that notice! They're going to have a Christmas service there. What's Christmas got to do with churches? Why don't they stick to their own business?"

"Have you never heard of Jesus Christ?" ventured the fellow-passenger.

The Cockney woman thought for a moment. "It's a swear word, ain't it?"

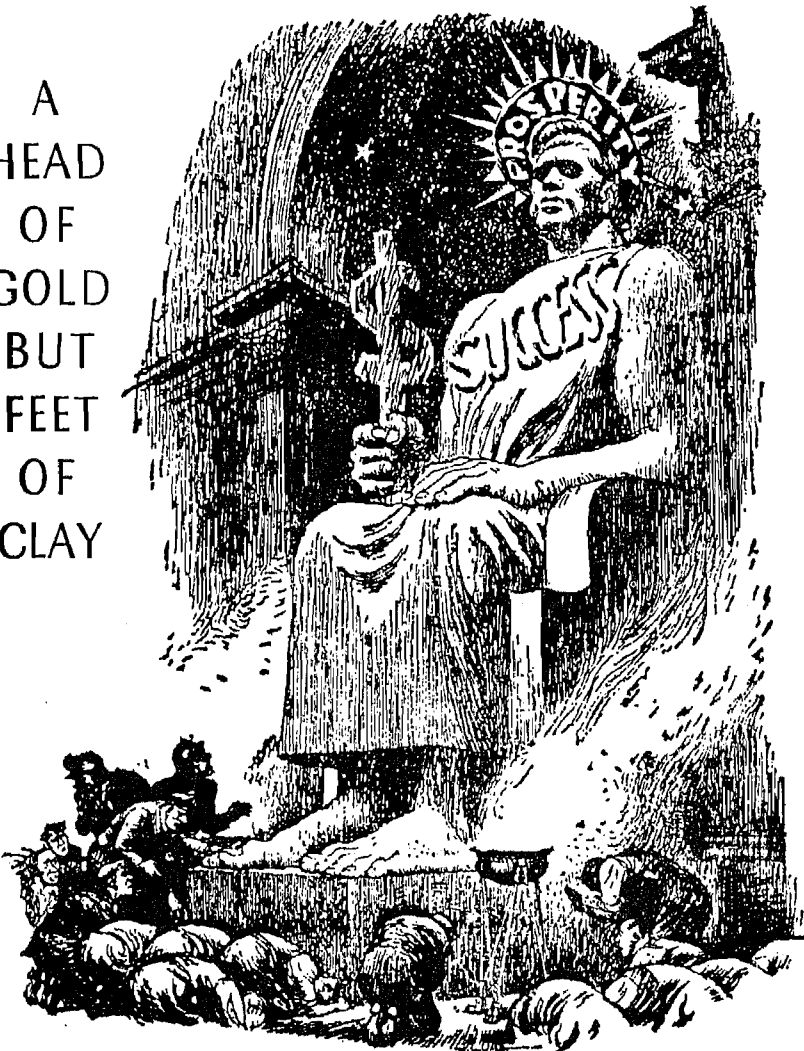
She was as dark as any pagan in Central Africa; as also was the person who was asked by a woman-officer if she had ever thought about giving her heart to Christ.

"Who's He?" she asked contemptuously. "Like old ———" (here

(Continued foot column 4)

THE PEOPLE who neglect spiritual things, like those mentioned in the editorial above, and worship Success and Prosperity, often find that—like the image of gold Nebuchadnezzar dreamed about—their idol has "feet of clay". When disaster threatens and bereavement and disappointment come, material things cannot help us. Then it is that we feel the need of the consolation that prayer to God alone can give.

A  
HEAD  
OF  
GOLD  
BUT  
FEET  
OF  
CLAY



### ANYTHING FOR MONEY

ONE of the most cynical sayings of 1954, and one that typifies much of the thinking of this "get-rich-quick" age, is the remark made by a grocer who, when asked if he were in favour of selling beer in his store said, "I'd sell anything if it will make money!"

That this is not a thoughtless boast is seen in too much of the commercialism of this age. News-vendors, for instance, must be aware of the effect on the juvenile mind of the sexy, excitingly illustrated books they sell, yet they stifle the voice of conscience, because "it brings in money". Hardware stores sell revolvers, guns and spring-knives to youths, whose very manner and appearance suggests that they do not want them for any good purpose. Still, "it brings in money"—let the rightness or wrongness of it all "go hang". So we could enlarge on the theme.

The Bible said the last word on this subject far, far back in the dim ages of man's existence on earth—in recording the story of one of the sons of our first parents, in fact. Cain had slain his brother Abel, because of his jealousy over the acceptance of his (Abel's) sacrifice and the rejection of Cain's. God sought him out and asked him where Abel was. "Am I my brother's keeper?" he retorted. God's answer left him in no doubt that he was indeed responsible for his brother's welfare. Jesus was very strong on this point, as He showed in the parable of the Good Samaritan, in His account of the Judgment of Nations, and other teachings.

Today, we need a revival of spirit of individual responsibility. The sardonic cry, "I couldn't care less" has resulted in too much misery and bloodshed. The true Christian will feel a definite desire to share his brother's burden. In doing so, he will experience blessing and happiness. Selfishness, on the other hand, makes for wretchedness and frustration.

(Continued from column 1)  
concentration camps will be the least of the punishments meted out to those who admit their faith. But we may rest assured that Christianity will never perish, for the promise still holds true, "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

This truth applies to China, with her millions, and those who were truly converted under Christian missionaries will hold on to their beliefs in spite of "dungeon, fire or sword". May the time speedily come when the flag of freedom of worship will again wave over the Orient.

(Continued from column 3)  
the name of a statesman was mentioned), "out for His own ends!" Innumerable stories of a similar nature could be related of boys and girls in their teens who are as colossally ignorant. Is some form of compulsory attendance at Sunday school the solution? Without a comprehension of Christian teaching—without the Light of the World—England will grow even darker.

More than sixty years have passed since the Founder, William Booth, wrote his famous book, "In Darkest England and the Way Out," which dealt in the main with the social problems then existent, and resulted in the establishment on a firm and sure basis of much of The Salvation Army's social operations of today; but whilst conditions affecting the working classes have changed almost beyond what had been hoped for six generations back, it would appear that we are still living in "darkest England" spiritually.

The War Cry, London.

THE WAR CRY



# A Sylvan Welcome

To The Chief Secretary and Mrs. Colonel W. Davidson

**B**ECAUSE of the difficulty of securing a representative group of Salvationists in any one corps in Toronto during the holiday period, the first Sunday's meetings conducted by the newly-appointed Chief Secretary and Mrs. Colonel W. Davidson were held at the Toronto divisional campsite at Jackson's Point. Here, as the Territorial Commander, Commissioner Wm. R. Dalziel, pointed out, was a fine cross-section of Toronto and district Salvationists—and many from farther afield—who gave a heart-warming welcome to their new leaders.

In introducing Colonel and Mrs. Davidson, the Commissioner spoke in highest terms of their service in various departments of Army work elsewhere, saying that they brought to their new appointment "sincerity, excellent comradeship, good preaching, sound health, and all the qualities of heart and mind which go to make fine Army leaders." As the Colonel greeted his comrades, in reply, he pledged his whole-hearted dedication to the cause of God in the Army.

## Youthful Witnesses

Mrs. Davidson expressed her pleasure in coming to the Canadian territory and, relating a charming story of a lad who took great pride in accomplishing a lowly task, indicated her great desire to be used in extending the Kingdom of God.

More than one hundred alert and eager young people enrolled in the fellowship camp were present in a body—the bandmen among them forming a camp band which, under the baton of Bandsman D. Wood, gave excellent service during the day. From this group the Divisional Young People's Secretary, Major L. Pindred, invited testimonies to the blessings received during the previous week in camp. Expressions such as, "I have come much closer to God," "He has sanctified me," and "I have found the pearl of holiness," indicated a deepening and expanding of Christian experience.

The whole group sang, in four-part harmony, "Beautiful Pearl of Holiness," directed by 2nd-Lieut. Margaret Macfarlane—the Lieutenant afterwards bringing blessing in a solo, "Victory in Jesus".

In vigorous and interest-compelling fashion the Chief Secretary addressed his hearers. He referred to the gospel of despair which is prevalent amongst the ungodly, contrasting it with the faith of the Christian that man need not be enslaved by the power of evil and adverse circumstances. "Christianity is a greater dynamic than any force the world has known," he affirmed.

Recalling the words of Peter, "Whom having not seen ye love",

the speaker asserted that love must be the chief motivating force. Declaring that there is great spiritual significance in our relationship to Jesus, he stressed the importance of having Christ as the object of one's love—love for Him as the motive for clean and proper living, and as the dynamic for sacrificial service. In a solemn hush, as the speaker concluded, he asked, "Do you love Him enough to serve others?" The urging to publicly register a decision to enter into loving service for Christ did not find immediate response, but it was later learned that several campers made their surrender in their own cabins in the afternoon.

During the meeting others who took part were Mrs. Commissioner Dalziel, Brigadier C. Eacott and Brigadier W. Rich.

In the evening meeting the Commissioner again referred briefly to Colonel and Mrs. Davidson's Army career and welcomed them to their new appointment. In reply the Chief Secretary said, "We stand before you as people who are saved, sanctified, and satisfied with the service which the Lord Jesus allows us to give. We promise to you our hearts, our hands, and our heads in joyful service." After a hearty congregational sing, Mrs. Davidson gave a glowing personal testimony, expressing her confidence in the love of God for her as an individual and stating that she was "glad to link arms with Canadian comrades for the winning of souls."

Pro.-Lieut. D. Coles led a period of personal witness, and again the audience thrilled to the sight and sound of young people testifying to growth in grace and a greater grasp of the things of God. The fellowship group sang "The Name of Jesus", and 2nd-Lieut. M. Macfarlane chose for her solo, "Oh be saved."

## Helpful Lessons

Picturing an incident in the life of Christ when "He sent away the people", the Chief Secretary drew conclusions for the guidance of the followers of Jesus today. "I think", he said, "that Jesus dismissed the crowd that they might go and practise what He had preached." He pointed out that the purpose of Jesus was not to keep on preaching but to inspire His listeners to go and live out His precepts, and the same reaction is required of hearers of the Word today. It is not enough to receive, but God's people must learn to give of that which they have received from Him.

Christ's intention was, the Colonel went on, that the people should go away to prove what He had promised, and to propagate the truths he had proclaimed. "There is a



THE CHIEF SECRETARY'S ARRIVAL at Toronto's Union Station. Colonel and Mrs. William Davidson and their daughter, Sheila, are seen being welcomed by the Territorial Commander, Commissioner Wm. R. Dalziel.

subtle delight in substituting listening for learning", the speaker declared, as he indicated the responsibility of Christians to live out their profession and to proclaim the truths of the Gospel.

A plea was made to surrender to God's will and purpose and, after an interval of waiting, Major Pindred prayed what was thought to be the concluding prayer. The Holy Spirit willed otherwise, however, and before the meeting finished two young men and four young women surrendered at the penitent-form.

The Divisional Commander and Mrs. Lt.-Colonel W. Carruthers supported throughout the day, and assistance at the piano was given by Bandsman A. McEwan.

The Monday following the weekend recorded above, the newly-appointed Chief Secretary and his wife were welcomed by officers and employees at Territorial Headquarters, Toronto. Apart from the greeting extended to them by the Commissioner, Mrs. Dalziel welcomed them on behalf of the women officers. Both Colonel and Mrs. Davidson, in reply, declared their desire to serve God and the Army in the Canadian Territory with all their powers.

## WAR CRY INCREASES

**I**T is encouraging to note the recent increases in the circulation of The War Cry amongst the Newfoundland corps. The latest is from Buchans Corps, which reports an increase of twenty-five copies, with a total sales of 115 copies weekly. Well done! Buchans.

## NORTHERN MUSIC CAMP

**E**XCEEDING all previous records for crowds, musical quality and spiritual results, the Northern Ontario Division music camp concluded with a full Sunday of activity. Six days of intensive curriculum, including a Bible class to commence every day, resulted in a high standard of proficiency, as revealed in the number of certificates and other awards.

The Divisional Commander, Sr.-Major F. Moulton directed the camp, assisted by Captain R. Smith, Bandmaster H. Stuck, of Owen Sound, was for the fifth year, the music director and guest bandmaster. Mrs. Stuck acted as camp secretary. Others participating were Sr.-Major and Mrs. Brewer A. (R), Deputy Bandmaster W. James, and Songster Leader McLachlan, who supervised the vocal training. A group of capable instructors devoted their time and ability towards training the youthful musicians, in spiritual things as well as musical proficiency.

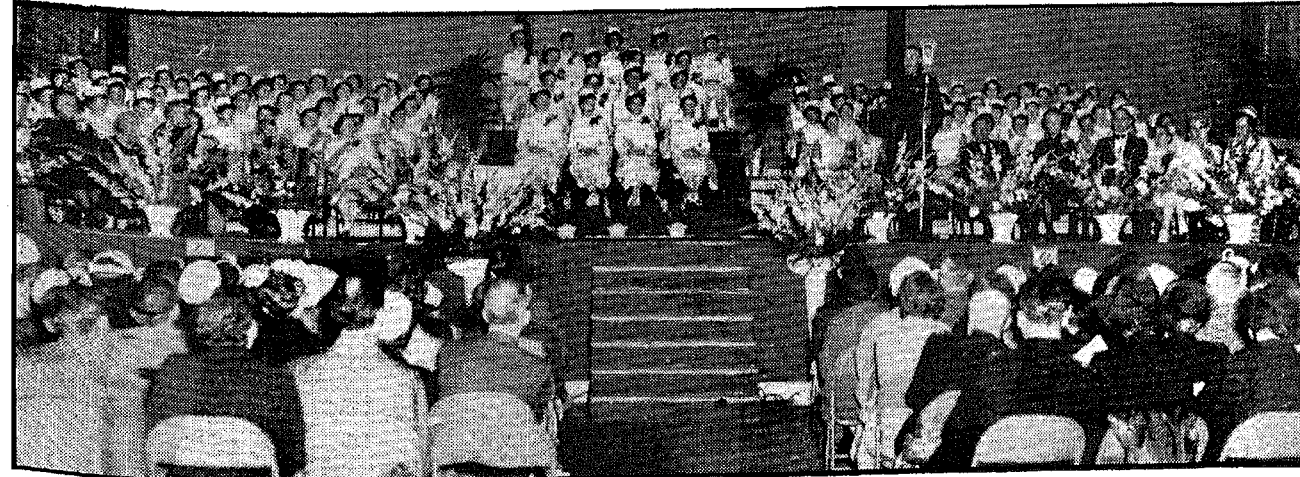
Evening vespers were a special feature of the camp. The final Sunday morning meeting was a heart-moving session. Sr.-Major and Mrs. Moulton led, assisted by Bandmaster and Mrs. Stuck. A spontaneous moving of the Holy Spirit mellowed all hearts as young folk knelt at the penitent-form to dedicate their time and talents to God and the Army.

The final programme was held in the Huntsville Park, when all bands and students joined in a festival of praise. Certificates and awards were presented. Garfield Ryckman, of Sault Ste. Marie, Steelton Corps, had the distinction of being the honour student.

A large march of witness was held prior to the salvation meeting in the town hall. Headed by the instructors band, all students marched through the town, playing and singing. The hall was full for the last gathering of the day. An impressive feature of the services was the testimonies and spontaneous, heart-moving prayers by the young people. Following a Bible message by the Major, two seekers knelt at the Mercy-Seat. A brief programme of music—in which all bands and the vocal group participated—concluded the event. Captain and Mrs. T. Bell, of Huntsville, and local comrades made excellent arrangements for the final day.

The fellow with the smallest mind is usually the one most willing to give someone a piece of it.

A GOOD IDEA of the impressive nursing staff of the Army's Grace Hospital, St. John's, Nfld., is given by the picture. The girls in the centre of the platform are the latest group of nurses to be trained, and the report of the graduation appeared in a recent issue of THE WAR CRY.



LEAGUE OF MERCY HAPPENINGS

By the Territorial Secretary,  
MRS. LIEUT.-COLONEL C. WISEMAN

THE following letter received from Kitchener, Ont., bespeaks the gratitude of a hospital patient for the work of the league of mercy:

"I was recently discharged from the Freeport Sanatorium. A much-looked-for visitor, while I was there, was The Salvation Army League of Mercy member. The woman who visited me regularly, was a true example of radiant Christian happiness. I don't know her name but remember her as a busy, bustling, energetic worker. How I thanked God for her, and for her testimony and prayers. She was wonderful—understanding, sympathetic and, above all, sincere. Hers is a devoted life. That description applies to all The Salvation Army people who came into my room. I know you do not expect any pay for your work. The enclosed is but a little donation to use as you see fit. I am a Christian and realize what a tremendous and godly work the Army is doing. I am studying for the ministry and happily anticipate the day when I can work more fully with the Army if He wills."

A league worker in Bermuda tells of a visit she paid to a semi-invalid who expressed a great desire to attend church for a special Sunday morning service. "But," said the worker, "she's very 'dicky' you know, and she felt her clothes were not in suitable condition for such an important occasion." ("Dicky" is used in Bermuda to describe one who is proud or rather fussy.) The worker washed and ironed the woman's clothes, and purchased a pair of gloves for her, so that she was able to attend the service and feel perfectly at ease. This same member, Mrs. Broadbelt, does some shopping for shut-ins.

Recently the director of the St. Catharines, Ont., Blind Institute praised the league of mercy for its weekly meeting at Linwell Hall, when introducing Sr.-Captain H. Sharp, who was the speaker at the annual picnic of the institution at Queenston Heights. The St. Catharines Band gave the first of its summer programmes at the Niagara Peninsula Sanatorium. The Director, Dr. Shaver, arranged for chairs

on the spacious lawn for the bandmen, and sent a message of appreciation to the band through the league sergeant-major. The patients were much blessed and all who were able lined the balconies to listen to the music.

"Extra mile" service was performed by a Gander, Nfld. member, when a patient was taken from the hospital to the train to start her safely on her way back home. Another patient was provided with the money needed to travel from her home to hospital. Yet another service rendered by the Gander League was the cutting of the hair of four patients.

A group from Corner Brook, Nfld., visited two aged women of over eighty, who lived together; one had been bed-ridden for many years.



The younger members of the family, living in the home, did not appreciate the Army's visits at first. The daughter was worldly and her husband was a drunkard. But now all is changed. The younger children go to Sunday school, and the two old people are gloriously saved, as well as the young wife, and prayer is being made for her husband.

Major C. Woodland (R), of St. John's Nfld., reports many prisoners raising their hands for prayer in the local penitentiary. The children (Continued in column 4)

AN institute was held at St. Thomas, Ont., when the guests for the day were the leaguers from Tillsonburg. Mrs. Major E. Nesbitt opened the morning meeting, after which Captain H. Ingleby, of Tillsonburg, introduced the members. Helpful and inspiring messages were given. In the afternoon, a paper was read by Mrs. Colwell, giving an interesting report of league activities. Home league matters were dealt with by the divisional secretary, then time was spent in

prettily decorated. Potted flowers were given to the oldest mother and grandmother. An interesting feature was the presentation of a clock for the hall by Captain Mary Hyslop, a former commanding officer.

At Woodstock needy families have been supplied with layettes. A parcel of clothing was sent to India. Two blind women attending the home league have given interesting talks on Braille.

HOME LEAGUE NOTES

From the London and Windsor Divisional Secretary,  
MRS. LIEUT.-COLONEL F. MERRETT

hobbycraft, a display of which was exhibited later. A public meeting was held in the evening when the band was present, as well as an additional group from Tillsonburg. A number of items were enjoyed, and a final message given by Mrs. Lt.-Colonel Merrett. The St. Thomas League catered for the noon and evening meals.

Members of the Ingersoll League enjoyed a picnic at Southside Park, in Woodstock. The tables were decorated with summer flowers which were later sent to the Alexandra Hospital.

The Sarnia League visited Brightmore, Mich., where the American home league served lunch, and an interesting meeting followed. The members then toured The Salvation Army orphanage where Brigadier and Mrs. Fitzpatrick are in charge.

At a recent meeting in Tillsonburg, the divisional secretary conducted an enrolment service in which twenty-one members were enrolled, and the four-fold purpose of the home league was stressed. Lunch was served by the members.

HISTORIC OCCASION

The first two league of mercy commissions to be issued in Lethbridge, Alta., are here being presented by Mrs. Major W. Ross to Envoys and Mrs. Frayn. Mrs. Captain S. Na-hirney, wife of the commanding officer, is shown on the right.

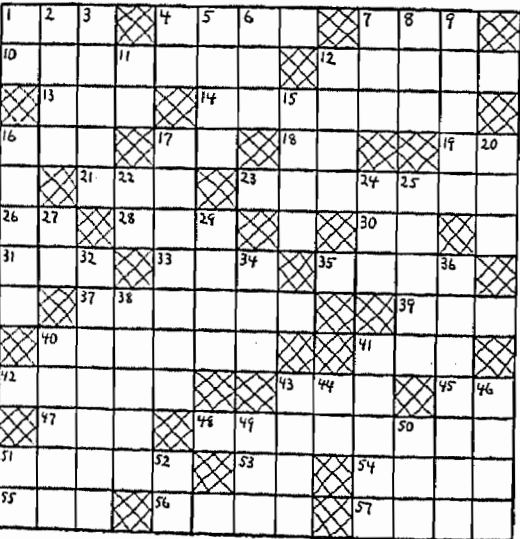
(Continued from column 2) of St. John's College brought a collection to school so that all the children in the Orthopaedic Hospital could have a treat. A touching service was held by the league at the infirmary when five persons knelt and asked pardon for their sins. One was an aged man of seventy-seven years.

From Chilliwack, B.C., comes the story of a Vancouver man who was badly injured in a highway accident. One of the members prayed with him in the hospital, and made several phone calls for him. He was suffering intensely and his wife, with young children to care for, was unable to be with him. The league arranged for flowers to be placed in his room. The man was sleeping under a sedative when the flowers (Continued on page 12)

Bible Crossword Puzzles

A Model Man

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth?"—Job 1:8.



No. 14 C. W.A.W. Co.

HORIZONTAL

- 1 "Then Job answered . . . said"
- 4 "so . . . this man was the greatest of all the men of the east"
- 7 "There was a . . . in the land of Uz"
- 10 It may be the King James one
- 12 Brother of Moses
- 13 "And there . . . a day"
- 14 "Mark the . . . man"
- 16 Distinctive doctrine
- 17 In brief, that is
- 18 Hawkeye State
- 19 Copper
- 21 " . . . the Lord said unto Satan"
- 23 "and behold the . . ."
- 26 City east of Bethel; animal
- 28 Measure of Egypt
- 30 Elder
- 31 " . . . I only am escaped"
- 33 "they rent every . . . his mantle"
- 35 "it may be . . . my sons have sinned"
- 37 Speaks

- 39 "or to hear some . . . thing"
- 40 "Thou, even thou, art to be . . ."
- 41 "Doth Job fear . . . for nought?"
- 42 Masculine name
- 43 Son of Bani Ezra 10: 34
- 45 From
- 47 "put forth thine hand now, . . . touch all that he hath"
- 48 Avoided
- 51 "and there were . . . on either side on the place of the seat"
- 53 Hawaiian lava
- 54 Indian millet; arid (anag.)
- 55 Balaam had a talking one
- 56 "When I looked for good, then . . . came unto me"
- 57 Formerly
- Our Text from Job is 1, 4, 7, 13, 14, 21, 23, 31, 33, 35, 40, 41, 47, 48 and 56 combined

VERTICAL

- 1 King James Bible
- 2 "good . . . from a far country"
- 3 The book of Job is this
- 4 Half time note
- 5 "and mine . . . hath he removed like a tree"
- 6 Suffix used in chemistry
- 7 Modern feminine name
- 8 "God's 'bow in the cloud' is one
- 9 Nick

- 11 Sunday School
- 12 "And when they lifted up their eyes . . . off"
- 15 "Put ye in the sickle, for the harvest is . . ."
- 16 Father of Esau and Jacob
- 17 Idiocy (rare)
- 20 American Indian
- 22 Notary Public
- 24 Issue (Scots Law)
- 25 Spanish weight; organ (anag.)
- 27 " . . . all this Job sinned not, nor charged God foolishly"
- 29 "As I live, saith the

- Lord, every . . . shall bow to me"
- 32 Chaparons
- 34 The earth (Dial. Eng.)
- 36 Hay machines
- 38 Late
- 40 Exploits
- 41 Bird unfit to eat Deut. 14:13
- 43 "unto Ithiel and . . ."
- 44 Expression of inquiry
- 46 Revise manuscript
- 49 Monkey
- 50 "the day of battle and . . ."
- 51 Continent
- 52 Compass point

Answers to last week's puzzle

A WEEKLY TEST OF BIBLE KNOWLEDGE



No. 13 C. W.A.W. Co.

Have You Remembered The Salvation Army In Your Will? SINCE the year 1865 The Salvation Army has demonstrated its effectiveness in dealing with human problems, distress and maladjustments, through its varied and highly-organized network of character-building activities. The Salvation Army is legally competent to accept bequests. Upon request, information or advice will be furnished by: Commissioner Wm. R. Dalziel, Territorial Commander, 538 Jarvis Street, Toronto 5, Ontario, Canada.



# I BELIEVE IN GOD

*He Is Seen Everywhere*

THE sun blazed down on a beach as black as an ant-heap. Vendors shouted the merits of their wares; crowds of holiday-makers drifted along the promenade and a more densely crowded spot marked some additional attraction. Above the calls and cries, the strains of a band playing a lovely old hymn tune, testified that this was the Lord's Day!

Along the promenade toward this listening crowd aimlessly trailed a young mother and her little child of but a few summers. The child dragged behind, shuffling her feet over the hot pavement until she caught the strains of the Army band and, standing tiptoe, sought to peer through the crowd, a look of keen delight lighting her little face. The mother did not stop, and with a last eager glance the little child ran and caught her up. Her childish treble cut through the sounds of a seaside Sunday. "Mummie," she piped, "I believe in God, you know." The woman made no sign of having heard her. "Mummie," reiterated the little girl more urgently, "I believe in God." But step followed step, and the child's mother ignored the little affirmation of faith—she "couldn't care less!"

But it seemed as though, in all that mighty crowd, where noise and confusion raised a fire on the altar of self-indulgence to the god of pleasure, a little spiral of incense ascended to the Living God.

"I believe in God!" What a simple statement covering such a tremendous meaning! But, then, belief is simple. "Except ye become as little children . . ." I think, perhaps, if asked, the child would have explained her belief by saying what another child, aged six, said to her playmate, "God is everywhere, although He is in Heaven. He is in your house and mine and, if we let Him, He lives in our hearts, too." Children find it easy to believe in Someone all-wise, all-good and all-powerful, who in infinite love watches over them, and who is interested in the details of their lives.

"I believe in God." The childish cry might find no echo in a blasé soul; unseeing eyes idly watching the waves ebbing and flowing see nothing to give significance to those wonderful words in Job: "Who shut up the sea with doors, when it brake forth as if it had issued out

of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"

Yet the scientist with knowledge past imagination, with the secrets of the universe in his understanding; with destruction on a scale which staggers the mind reduced to a formula; he, sitting among his extraordinary and wonderful instruments, holds a blade of grass or a common daisy within his palm and asks the same simple question from the depths of his own limitations, "What is life? . . . I believe in God." It is not the wise man who shouts with a loud voice his disbelief; it is still, as the Bible has it, "The fool hath said in his heart,

(Continued foot column 3)



ONE  
WAY  
TO  
KEEP  
COOL

Which does not appear to be popular with the lassie in the tub.



## The Home Page

### PUTTING THE BITS TOGETHER

SHE was a dear, quaint old lady, whose days were full of kindness, and whose hands were seldom idle. She was showing some treasures of handiwork, and among other things, brought out a soft, silken quilt, daintily stitched and finished. We exclaimed at its beauty, and then began slowly to recognize its necessary parts.

"Why, auntie, you did not make this whole pretty slumber robe out of just old odds and ends of silk you were gathering?"

She nodded and laughed.

"There are bits enough in the world, child, to make almost anything we want, if only we are willing to save the bits, and take pains to put them together," she said. "The reason for most of our doings without is that we want our material all in one piece—yards and yards of it—so that we can lay on what pattern we like, and cut it out easily. But it doesn't come that way usually. Strength, leisure, money, education—we seldom get any of them in the lengths we want, but putting the bits together will work wonders, if only we learn how to do it. 'Slumber robe?' Is that the new name for this kind of quilt? Well, the 'happiness robe' is made in the same way, out of the bright little odds and ends which come to us daily."

(Continued from column 2)

"There is no God." All nature proclaims God.

But what a challenge to the listless and unaware mother when she came to a quiet part of the railings and, leaning upon them, looked down upon the beach, easing her feet from her shoes as she did so. There were the people—numbers leaping and splashing in the sea with shrill calls of delight; people from all kinds of homes stretched out on the sands, all trying to find pleasure in their own particular way. Had she been of a questioning frame of mind, would she not wonder, "And what does it all amount to?" After all the struggle, all the expense, after all the joys and pleasures had been assessed and balanced out, what at the end? "A little sleep, a little slumber, a little folding of the hands to sleep."

As one leans—as the mother leaned—and watches the milling crowds, with their trifling joys and sorrows, their playtime and their worktime, it seems a pitiful ant-

heap indeed. If there were no God, or if God were unmindful of us; if our tragedies had no significance in the making of us; if our wonderful rapturous joys endured only for a day and were lost in the sum total, I should feel it were all too futile for bearing.

Have you watched an ant-heap? Having seen one particular contingent bearing a great load of twigs, feeling omnipotent, have you given it a little push forward or backward with a blade of grass or tiny stick? With the mind reeling one murmurs, horrified, "If God were like that . . ." If He with tolerant but uncaring omnipotence helped or hindered my progress through the days, with amusement, playing with His "ant-hill," and as quickly tiring of it and watching it not at all!

But, kneeling in spirit with the baby at her prayers, we say, "Our Father . . ." Nothing is lost. Joys and sorrows, sins and shining deeds of goodness, all are folded away in the ultimate; all is a pattern, all has meaning, all are in the keeping of a just and merciful God. We are not overlooked. The message comes with reassurance or apprehension, according to our life. But we must accept that life has meaning. Every-

### Faith In God

BY ALBERT ELLIOTT

ALTHOUGH I may be weak,  
And still have far to go,  
Yet shall the goal I seek  
Be mine at last, I know.

My faith in God is strong;  
He hears and answers prayer;  
And I shall find ere long  
Success awaiting there.

I cannot lose my way,  
Nor will the light grow dim,  
While, strong in faith, I pray,  
And keep on following Him.

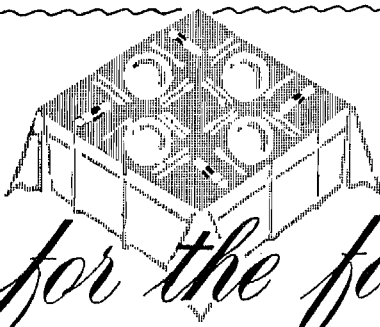
thing matters—what we do, how we do it, why we do it.

We must strive to make of it the most worthy that we can. At best it's a pitifully poor thing—unless we accept the tremendous implications of echoing the child's cry "I believe in God," and follow it up with the forward step, "and I believe I matter to Him." But be sure of this. Whether you deny Him or not, whether you watch with a cynical smile and a glib explanation of the chemicals, whilst He drops His velvet garment of night and as He quietly paints the sky with morning glory, whatever you believe, God is. As for me, "I believe in God." And, as my little friend so wisely said, "God is everywhere"—yes everywhere.

Condensed from *The War Cry*, London.

Tasty,  
Appetizing

And  
Nourishing



*food for the family*

#### ICE CREAM PIE AND SANDWICHES

WHAT is more welcome on a simmy, summer day than ice cream? Why not make an ice cream pie for tonight's dinner?

Just crush four cups of corn flakes into fine crumbs. Add 1/4 cup of sugar and 1/3 cup melted butter or margarine; mix well. Press evenly and firmly around sides and bottom of pie plate, saving two tablespoons for topping. Chill. Pack one quart of ice cream in pie shell. Grate 1/2 ounce of unsweetened chocolate over the top. Serve at once.

The children's eyes will pop when they see ice cream sandwiches on their plates. Melt 14 ounces (about 2 1/2 cups) chopped semi-sweet chocolate over hot water. Add four cups whole wheat flakes, mix-

ing well until they are coated with chocolate. Spread in shallow greased pan and when cool, cut into heart and other shapes. Use two of the shapes for each child and put them together with vanilla ice cream. For that added touch, write the child's name on top with white icing.

#### HAWAIIAN FIZZ:

1 cup pineapple juice  
1/2 cup apricot juice  
Sparkling soda water.

Fill 4 tall glasses with ice cubes. Pour over them the two juices, mixed, dividing the mixture evenly between the four glasses. Fill up the glasses with soda water.



## THREE HALLS — CONTRASTED

**D**URING the past eighteen months, three splendid new citadels have been built and opened in Toronto—halls housing the corps known as Danforth and North and West Toronto. A visit to these well-built structures reveals at once that the Army has got away from the stereotyped building. At one time the halls were similar in style—battle-mented roof, steep platform, with its pair of boxlike doorways each side, red-curtained reading-rail, scarcity of rooms and sometimes only one auditorium for both senior and junior meetings.

Today, the wishes of the local comrades—where practicable—are taken into consideration, and features are incorporated that suit local tastes. Thus, West Toronto folks preferred benches to individual seats in the main hall, and a bright colour scheme. The simple rail, with its sometimes crude reading desk has given place to really elaborate rostrums—the woodwork being a work of art. The modern trend in light wood makes for brightness. West Toronto has an abundance of separate rooms, partly made possible by the fact that part of the old citadel is incorporated. A census-board room is a sizeable apartment, with a heavy table and chairs. The young people's hall, downstairs, is side by side with a brilliantly-lit primary room, fitted up with small chairs, and flannel-graph boards. The old penitent-form has been retained in the young people's hall.

There are not only rooms for bandmen and songsters, but one each for scouts and guides! Offices include one for the young people's sergeant-major and other local officers. The entrance is striking—four swing doors opening on to a spacious hallway, approached by stone steps, flanked with chromium bannisters. The fine, lantern-like lamps hanging from the ceiling (a gift of the architect) are a striking new importation from the United States.

Approaching Danforth, one is at once impressed by the neon sign, shaped like a waving Army flag—in the familiar yellow, red and blue. The lovely mahogany trim of the ample hall-way adds dignity and beauty to the entrance. Indoors, one finds a spacious auditorium, with full-length windows each side, the swivel panes admitting plenty of air. Glancing upwards, one is struck with the broad swath of light blue running the full length of the centre of the ceiling, meeting with a panel of fine wood-work at the rear of the platform, in the middle of which are the exit doors for the platform. Behind the platform, the former main auditorium has been transformed into a modern young people's meeting-place, while downstairs there are rooms for all necessary purposes. All three citadels have modern oil furnaces.

An unusual feature of both West To-

ronto and Danforth platforms is that the seating accommodation for the songsters are raised above the band, probably with the thought in mind that brass instruments require more ceiling space than voices!

Entering North Toronto's main auditorium one is attracted by the royal blue trim on the blonde seats, and by the "concertina" effect of the walls and the ceiling—an acoustical experiment. A novel feature of the platform is the adjustable rostrum—a convenience, as short people realize, when standing before a chin-high reading desk, trying to preach the Word!

Downstairs are a young people's hall, band room (songster room is back of the upstairs platform) and a well-equipped kitchen—a feature all citadels make sure of these days. The hall is capable of being divided into cubicles for companies by means of partitions. A fine youth band room is at the rear.

The universal wish of comrades of all three corps is that souls will be won and backsliders restored to grace in these new Houses of God.

## LEAGUERS AT LAKE L'ACHIGAN

Four Days of Inspiration and Instruction

**A** SELECTED group of home league local officers and members attended the Montreal-Ottawa Division's first home league camp, held under the direction of Mrs. Lt.-Colonel A. Keith, assisted by Mrs. Major A. Simester.

Four days of conference and activity included the inspiring messages of Mrs. Lt.-Commissioner R. Harewood, who was the guest speaker. The camp was declared open by the Divisional Commander, Lt.-Colonel A. Keith, and the Divisional Young People's Secretary, Major A. Simester, conducted a session on the theme, "A Man's Viewpoint".

Others with responsibility during the camp period were Mrs. Brigadier S. Joyce, Mrs. Sr.-Major A. Bryant, Mrs. Sr.-Major G. Dockeray, Mrs. Major R. White, Sr.-Captain Ruth Knowles, Captain Margaretta Hicks, Mrs. Captain W. Davies, 2nd-Lieut. Joyce Clapp, and Home League Secretary Mrs. A. Ronnie.



A BABY WITH good Army ancestry is John Douglas Ham, son of 1st-Lieut. and Mrs. J. Ham, of Bowmanville, Ont., Corps. The maternal grandparents are Commissioner and Mrs. W. Dray (left) and the paternal ones (right) are Lt.-Commissioner and Mrs. F. Ham (R).



THE SALVATION ARMY exhibit booth at the 81st annual forum of the National Conference of Social Work, recently held at Atlantic City, U.S.A.

## Newfoundland Lawyer; Army Friend

**NEWFOUNDLAND** has recently been caused to mourn the passing of one of its most brilliant and distinguished lawyers. Charles Edward Hunt, C.B.E., Q.C., is a name long associated with the development of Newfoundland. His keen, legal mind has been active for nearly a half century in every phase of the country's life. Besides his legal practice, he was prominent in business, and assumed the directorship of a number of prospering enterprises. He was also a member of the Board of Governors of the Newfoundland Broadcasting Company, prior to its inclusion in the CBC.

For nearly fifty years, the name of Charles Hunt was closely associated with The Salvation Army in Newfoundland. During that time he served as the Army's legal adviser without asking for any recompense, apart from the knowledge that he was helping a worthwhile cause.

In many of the Army's special functions he graced the platform, and often referred to the days of "humble beginnings" when, as a boy, he would follow the Army

march through the streets of St. John's, and champion our cause. At the time of his death, Mr. Hunt was a valuable member of the advisory board.

## From Winnipeg To The Coast

**A**FTER a stay of nearly three years in the Manitoba Division, the Divisional Young People's Secretary and Mrs. Major C. Everitt said good-bye to Winnipeg Salvationists in a Sunday night meeting at the Citadel, where representatives of all city corps gathered.

The meeting was led by the Divisional Commander, Brigadier G. Hartas, who paid tribute to the loyalty and devotion to duty shown by the young people's secretary and expressed appreciation for the service rendered in the field of music by the Major and his wife and son. Sergeant-Major J. Merrett gave expression to the appreciation felt by the soldiers and comrades.

The Major has assumed a similar position in the British Columbia, South Division.

## Territorial Tersities

When a plane crashed into a house in St. Anthony, Nfld., recently, the sister of Captain H. Cull, of Baie Verte, was killed.

Mrs. Sr.-Captain C. Pye desires to express sincere appreciation for the many messages of condolence received in the passing of her husband.

Noel, the son of Major and Mrs. C. Clark (R) has graduated with honours from Western University, London, Ont., with a degree in radio physics.

Salvation Army officers stationed in Ottawa, Ont., are booked to conduct morning devotions over C.B.O. on September 3 and November 8 to 12, at 8.15 a.m.

Sister Mrs. E. Paul wishes to express thanks for the many messages of sympathy received in the passing of Treasurer P. Paul, of Norwood Corps, Winnipeg, Man.

Sr.-Captain Gwen Carruthers, B.A., daughter of Lt.-Colonel and Mrs. W. Carruthers, Toronto, has been appointed superintendent of The Salvation Army hospital in Spokane, Washington, U.S.A.

Mrs. Sr.-Major R. Bamsey, Windsor, Ont., has been bereaved of her mother, Mrs. Lowe, and Mrs. Sr.-Captain W. Shaver, Saint John, N.B., has lost her mother, Mrs. Gray.

Sr.-Major and Mrs. A. Hicks and family desire through *The War Cry* to convey their thanks to those who have upheld them in prayer and sent messages in connection with the promotion to Glory of their son, Earle.

Clyde, son of Major and Mrs. J. Batten, a third-year student of philosophy at Toronto University, and editor of the University magazine, is a delegate to a students' conference in Moscow, as an observer for the Canadian University Press.

Canadian missionary officers who have been serving in Rhodesia and are due to return on homeland furlough in the near future are: Brigadier and Mrs. W. Walton, booked on the *S.S. Ascania*, due at Montreal about October 15; and Sr.-Captain and Mrs. L. Kirby, sailing out of Liverpool on the *S.S. Scythia* on September 17.

The annual scouts' and guiders' conference, organized by the Territorial Young People's Department is planned to be held at Jackson's Point on Saturday and Sunday, August 28 and 29. The conference speaker, and leader of the divine service, will be the Territorial Young People's Secretary, Lt.-Colonel T. Mundy. Divisional young people's secretaries and youth officers from nearby divisions will attend, and trainers from the Boy Scouts Association and Girl Guides Association will assist. The conference will be under the leadership of Sr.-Captain L. Knight, of the Young People's Department.

One 16 mm. silent movie projector (Bell and Howell) in good condition, to be sold at a low price. Anyone interested please write Sr.-Major W. Marsh, 925 Lafayette Street, Montreal S., Que.

## LEAGUE OF MERCY

(Continued from page 10)

were brought in but, as the drug wore off, he was conscious of the delightful perfume and thought to himself, "This must be Heaven." Telling the members about it later he said, "It was a heavenly gift and no one will ever know what it did for me."

Mrs. Brigadier R. Gage met the Victoria League and presented a life membership certificate to Envoy Emily Pearson, and membership certificates to the auxiliary.

THE WAR CRY

## THE GENERAL'S DELEGATE

**T**HE General's Special Delegate, Commissioner John J. Allan, leaves for an extended tour in Africa at the end of August.

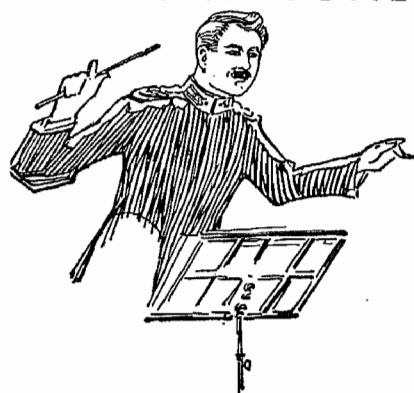
He will cover the following itinerary: August 30 to September 13, East Africa; September 14 to 28, Rhodesia; September 29 to October 19, South Africa; October 20 to November 2, Belgian Congo and French Equatorial Africa; and November 3 to 19, West Africa.

In addition to public meetings (which will include congress gatherings in Cape Town and Johannesburg) and officers' councils the Commissioner, on behalf of the General, will make a special study of many aspects of missionary work in each territory.

## READ THE YOUNG SOLDIER

**C**ONGO CRUSADE, by Brigadier Albert Kenyon, is the thrilling story of the life of Lt.-Commissioner Henri Becquet, who pioneered the Army work in the Belgian Congo in 1934. The serial commences in this week's issue of *THE YOUNG SOLDIER*, and describes the marvelous growth of the work in this territory, which now includes forty-two corps and forty-six educational centres. Salvationists of all ages will find the story interesting and profitable.

# CALLING THE TUNES



BY BRIGADIER GORDON AVERY

## A Weekly Series

### 34. BEHOLD ME STANDING AT THE DOOR.

The composer, Mrs. Joseph Fairchild Knapp (née Phebe Palmer), was the daughter of Dr. William Palmer and was born in New York City in 1839. She married Joseph Fairchild Knapp, the founder of the Metropolitan Life Insurance Company of New York. Mrs. Knapp and her husband were members of the Methodist Church and both were well known for their philanthropic work.

Mrs. Knapp died in 1908 at Poland Springs, Maine. Lightwood states: "She was one of the most famous hymn-writers in America, and during her travels in Europe was invited to Sheffield, where she was given such a reception as was never before accorded a musician in that city."

"Behold Me standing at the Door" was composed especially for Fanny Crosby's words and was published in 1873.

### 35. ACCRINGTON.

The correct name for this tune would appear to be "Confidence" and it is so titled in the Methodist Hymnal. The composer, William Moore, was born in Manchester in 1811. From his youth he revealed a love for music and before he was twenty he became a teacher of instrumental music. From 1832 to 1837 he was organist of St. Mary's Church, Rochdale, and it was during this period that he composed "Accrington."

In 1845 Moore was installed as organist in Cavendish Square, Manchester. Moore remained here for thirty-one years. He

(Continued in column 4)



## Better Band Singing

An Effective Way To "Tell Out The Story"

**B**BETTER band singing depends upon good rehearsals. I use the term "rehearsal," in place of the more usual "practice," to suggest that actual practice might be in the individual bandsman's home. A few minutes spent regularly in looking over new music would be invaluable, for even if the voice is not used, the act of reading words and music mentally makes for familiarity with the score. The leader is then free to use more new music because there is a reduction of repetition in rehearsal, and boredom and staleness are side-tracked. Of course, music must be distributed in advance.

To achieve better band singing, it is advisable to break completely from the tradition of grudgingly granting a few hectic minutes during full band practice to singing rehearsals. It is bad psychology to attach a "second-place" label to band singing, for this tends to create indifference.

A practical alternative might be to call the men together for another evening in addition to normal practice night.

The second evening could be devoted partly to band singing, and then either to the band spiritual meeting or brass sectional practice.

It is a sombre reflection that band "spirituals" often suffer, as does the singing, from inclusion in a full band practice, with the result that both are apt to be scrappy, half-hearted endeavours.

In the case of the "spiritual," a valuable devotional and social tonic is thus forfeited. Let band local officers organize interesting spiritual meetings, invite concise, practical, man-to-man speakers and give these gatherings every priority!

The brass sectional practice is also valuable, for rumour has it that some bands are short of cornet players! Sectional work would tend to consolidate this family and, likewise, each section would benefit in turn.

Like cornet players, tenor singers are strictly rationed, in fact production figures for tenors are well below the target!

Baritones and basses, good, indifferent and—indisposed, we have always with us in a sufficiency that merits high bonus from the "ministry of music," but tenors—they have vanished as though they had never been!

Wales produces a good quota, and a personal view is that this may be due to a constant upward inflection in local speech which over generations has exercised the voice in that direction. Mountain air may also help!

However, be that as it may, tenor singers are scarce, and this can create a genuine problem in part-singing.

If one or two of your tenors could be encouraged to develop their voices by judicious practice this would help to strengthen the section.

### Use Light Baritones

Weak tenors can often be augmented by some light baritones, who are discovered singing in the midst of "masses of brawny voices". With little effort they could be most effective.

A good policy is to control carefully the strength of the middle lines so as to afford ample scope for the "lead" to be well heard and free to introduce adequate expression.

The tenors must never be forced. "Tired tenors bring troubled tuning." Rest your top men in unison bars and continually treat them considerably.

The lower bass line can usually be brought up to solid resonant strength, for it often doubles the tenor lead in a chord and, because of its great interval from the lead, is less likely to overshadow it. It is also rich in harmonics. Incidentally, one or two "steady" voices given the third above the bass note in a final chord will emphasize these harmonics.

If, having done all, your tenors cannot stand, there is still the unison song, which is specially suitable for male voice use. In part songs, a weak top line makes it necessary to subdue the other parts to preserve a correct balance; in unison singing all voices can be robust. But in unison singing good accompaniment is essential; in part singing it is usually best omitted.

In large bands there is scope for a limited brass background, well constrained and adequately rehearsed.

The present journal arrangements could be used in many extracts, such as "Ein Feste Burg" ("A Stronghold Sure") from "My Fortress"; "The Pilgrim Song" from "Pilgrim Way" suite; "Killarney"

from "British Melodies, No. 2"; or hymn tunes.

Generally a robust or martial style is most suitable for unison work.

Finally, a few details. If you arrange rehearsals, start them strictly to time from the first night. Make use of music stands. There will be more attention available for the conductor when parts are held constantly at a suitable level. Introduce a cup of tea midway. It is physically refreshing and encourages friendly social atmosphere. A time limit of ten minutes will, of course, be observed! Organize regular rehearsing, not last-minute resurrections just prior to an event, and don't look for enthusiasm if you unearth the band song museum pieces, "that song we usually sing," the spasmodic survivor, faded and frequently threadbare from a rigorous ritual of rampant repetition! And occasional visits from a vocal expert will do good—we can all learn from others.

(Continued from column 1)

died in Manchester in 1880.

Some authorities aver that "Accrington" was originally called "Ely." The tune is most popular in the north of England.

### 36. SIMEON.

Samuel Stanley, who composed this tune, was born in Birmingham in 1767 and was for a long time one of the leading figures in the musical life of that city. At twenty-two, he became the singing leader at Carr's Lane Meeting House, soon made its singing famous, and served in this capacity for thirty-four years.

Stanley became one of the foremost authorities on Handel's music in England, his opinions being quoted for years after his death. He published two sets of tunes, the first being "Twenty-four Tunes in Four Parts" (1796), which included "Simeon", "Shireland", and "Warwick". A second set contained nineteen tunes. After the composer's death in 1822, his widow published more of his tunes and arrangements.

"Simeon" was published in "Salvation Music, Vol. I" (1880), being one of the tunes taken over from the Christian Mission.

(To be continued)

## An Army Bandsman

By Bandsman B. Pulford

**A**N Army bandsman takes his stand, In every place, not just the band.

At work, they know what he believes; Their admiration he receives Because they know, beyond a doubt, He lives the life he talks about.

He should be ready, anywhere, To testify, or say a prayer, Giving advice to those unsure, Helping them seek and find a cure.

This is the part a bandsman plays, Working for God in tune and praise.

## MISLEADING STATEMENTS

FROM THE MUSICAL REPORTER



"The Bandsmen Took Their Stand In The Rain"





# OFFICIAL GAZETTE

# Corps That Take Over One Hundred War Crys Weekly

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## International Headquarters:

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Lt.-Commissioner Alfred J. Gilliard to be Secretary to the Advisory Council to the General and Principal of the International College for officers.  
Lt.-Commissioner Charles J. Duncan to be Territorial Commander South America East.  
Colonel William G. Harris to be Chief Secretary U.S.A. Central Territory.  
Colonel Albert E. Ramsdale to be Chief Secretary U.S.A. Southern Territory.  
Lt.-Colonel Raymond Gearing to be Territorial Commander South America West.

EDGAR DIBDEN  
Chief of the Staff

## Territorial Headquarters:

APPOINTMENTS—  
Brigadier Hector Nyrorod: Prison and Police Court Work, Vancouver  
Sr.-Major E. Fitch: Men's Industrial Centre, Calgary (Superintendent)  
Sr.-Major W. Lorimer: Men's Industrial Centre, Toronto (Assistant)  
Sr.-Captain James Robertson: Calgary Citadel  
Captain E. James Ivany: Regina Citadel  
First-Lieutenants William Bessant: Mimico; Shirley Hill: Gananoque; Donald McMillan: Rhodes Avenue, Toronto; Dwight Elinton: Windsor Citadel (Outpost); Margaret Macfarlane: Special Work, Toronto Division  
Second-Lieutenants David Hammond: Fairbank, Toronto (pro tem); Joan Perry: Police Court Work, Bermuda; Edward Reed, Alberni Valley; John Winchester: Kamsack  
Probationary Lieutenant George Gerow: West Saint John

COMMISSIONER

## COMING EVENTS

Commissioner and Mrs. Wm. R. Dalziel  
Prince Rupert: Fri-Sun Sept 3-5 (Northern B.C. Congress); London: Wed Sept 15 (Stone-Laying, London Boys' Village); Toronto: Thu Sept 16 (Cadets' Welcome); \*Sun Sept 19: morning, West Toronto; afternoon, Dovercourt; night, Danforth (Cadets' Welcome Sunday and Welcome to the Chief Secretary)  
\*Accompanied by the Field Secretary

### The Chief Secretary

COLONEL W. DAVIDSON  
\*North Bay: Sat-Sun Sept 11-12 (Opening of new Citadel); \*Toronto: Sun Sept 19: morning, West Toronto; afternoon, Dovercourt; night, Danforth  
\*Mrs. Davidson will accompany

### The Field Secretary

Lt.-Colonel C. Wiseman  
Wychwood: Sun Sept 12  
(Mrs. Wiseman will accompany)

Colonel G. Best (R): Hamilton Citadel: Wed Sept 15  
Colonel and Mrs. R. Spooner (R): Montreal Division: Sept 15-Oct 10  
Colonel and Mrs. E. Waterston: Montreal Citadel: Sun Sept 12  
Lt.-Colonel W. Effer: \*Long Pond: Sun Aug 22; \*Bell Island: Sun Sept 6; Hampden: Wed Sept 15; St. Anthony: Fri Sept 17, Sun Sept 19; St. Anthony's Bight: Sat Sept 18; Grignon: Mon Sept 20; Quirpon: Tue Sept 21; Main Brook: Thu Sept 23; Roddington: Fri Sept 24; Engle: Sat-Sun Sept 25-26; Seal Cove (W.B.): Mon Sept 27; La Scie: Tue Sept 28  
Brigadier C. Brown will accompany to all places except those marked.  
Lt.-Colonel and Mrs. E. Green: Fairbank: Sept 12; Montreal Citadel: Sept 19  
(Continued foot of column 4)

## The WAR CRY

Official organ of The Salvation Army in Canada and Bermuda. William Booth, Founder; Wilfred Kitching, General; William R. Dalziel, Territorial Commander. International Headquarters, Denmark Hill, London; Territorial Headquarters, 538 Jarvis Street, Toronto 5, Ontario, Canada.

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## DIVISIONS LISTED ALPHABETICALLY; CORPS LISTED NUMERICALLY

ALBERTA DIVISION  
Calgary I ..... 350  
Lethbridge ..... 270  
League of Mercy,  
Edmonton ..... 165  
Edmonton I ..... 150  
Drumheller ..... 150  
Olds ..... 140  
Wetaskiwin ..... 140  
Medicine Hat ..... 125  
High River ..... 125  
Calgary II ..... 110  
BERMUDA DIVISION  
Hamilton ..... 305  
St. Georges ..... 125  
Southampton ..... 115  
Somerset ..... 110

BRITISH COLUMBIA,  
NORTH DISTRICT  
Prince Rupert ..... 135  
Prince George ..... 100

BRITISH COLUMBIA,  
SOUTH DISTRICT  
Victoria I ..... 375  
Vancouver League of  
Mercy ..... 270  
Trail ..... 225  
Vancouver I ..... 225  
New Westminster ..... 200  
Nelson ..... 175  
Vancouver II ..... 165  
Vancouver IV ..... 165  
Vernon ..... 165  
Port Alberni ..... 155  
Vancouver VI ..... 155  
Kamloops ..... 150  
Nanaimo ..... 135  
Cranbrook ..... 130  
Fernie ..... 125  
Vancouver III ..... 125  
Vancouver V ..... 125  
Chilliwack ..... 110  
Victoria II ..... 100  
Penticton ..... 100  
New Westminster  
League of Mercy .. 100  
Victoria League of  
Mercy ..... 100  
HAMILTON DIVISION  
Kitchener ..... 395  
Brantford ..... 375  
Hamilton I ..... 275  
Galt ..... 225  
Guelph ..... 225  
St. Catharines ..... 185  
Hamilton League of  
Mercy ..... 179  
Hespeler ..... 175  
Hamilton II ..... 159  
Niagara Falls ..... 153  
Hamilton III ..... 151  
Listowel ..... 150  
Thorold ..... 140  
Welland ..... 135  
Simcoe ..... 130  
Fairfield (Hamilton) ..... 125  
Port Colborne ..... 125  
Brampton ..... 125  
Hamilton IV ..... 120  
Dundas ..... 100  
Dunnville ..... 100

LONDON & WINDSOR  
DIVISION  
Woodstock ..... 350  
St. Thomas ..... 300  
Windsor I ..... 300  
London I ..... 290  
London I League of  
Mercy ..... 100

Mercy ..... 275  
Sarnia ..... 225  
Stratford ..... 200  
London East ..... 150  
Tillsonburg ..... 140  
Chatham ..... 135  
Leamington ..... 130  
Wallaceburg ..... 125  
Windsor III ..... 110  
Essex ..... 105  
Ingersoll ..... 105  
London IV ..... 100

MANITOBA & NORTH-  
WEST ONTARIO  
DIVISION  
Fort William ..... 200  
Winnipeg I ..... 160  
Kenora ..... 150  
Winnipeg III ..... 143  
Fort Frances ..... 135  
Portage la Prairie ..... 125  
Port Arthur ..... 125  
Brandon ..... 115  
Selkirk ..... 100  
Winnipeg I League of  
Mercy ..... 100

MID-ONTARIO  
DIVISION  
Kingston ..... 275  
Belleville ..... 260  
Oshawa ..... 240  
Peterborough ..... 215  
Whitby ..... 140  
Napane ..... 135  
Picton ..... 125  
Tweed ..... 125  
Lindsay ..... 122  
Cobourg ..... 115  
Trenton ..... 115  
Bowmanville ..... 110  
Port Hope ..... 100  
Kingston League of  
Mercy ..... 100

MONTREAL & OTTAWA  
DIVISION  
Montreal I ..... 450  
Brockville ..... 225  
Montreal II ..... 215  
Ottawa I ..... 200  
Cornwall ..... 160  
Montreal IX ..... 150  
Ottawa League of  
Mercy ..... 150  
Montreal VII ..... 145  
Ottawa II ..... 140  
Sherbrooke ..... 135  
Montreal IV ..... 130  
Montreal VI ..... 130  
Ottawa III ..... 125  
Montreal V ..... 104  
Pembroke ..... 100  
Smith's Falls ..... 100

NEW BRUNSWICK AND  
PRINCE EDWARD IS-  
LAND DIVISION  
Moncton ..... 300  
Fredericton ..... 280  
Saint John I ..... 250  
Campbellton ..... 240  
Charlottetown ..... 200  
St. Stephen ..... 200  
Newcastle ..... 185  
Woodstock ..... 160  
Springhill ..... 160  
Amherst ..... 130  
Saint John IV ..... 130

NEWFOUNDLAND  
DIVISION  
Twillingate ..... 130  
Botwood ..... 135  
Gander ..... 125  
St. John's II ..... 125  
St. John's I ..... 115  
Corner Brook ..... 112  
Bonaville ..... 100

NORTHERN ONTARIO  
DIVISION  
Timmins ..... 220  
Sudbury ..... 200  
Sault Ste. Marie I ..... 170  
North Bay ..... 170  
Kirkland Lake ..... 160  
Midland ..... 140  
Owen Sound ..... 140  
Barrie ..... 135  
Orillia ..... 129  
Collingwood ..... 125  
Newmarket ..... 110  
Sault Ste. Marie II ..... 110  
Hanover ..... 100  
New Liskeard ..... 100

NOVA SCOTIA  
DIVISION  
Dartmouth ..... 650  
Halifax I ..... 625  
Yarmouth ..... 400  
Sydney Mines ..... 320  
Glace Bay ..... 290  
Kentville ..... 275  
New Glasgow ..... 260  
Sydney ..... 185  
New Waterford ..... 170  
Windsor ..... 165  
Halifax II ..... 150  
Truro ..... 140  
Liverpool ..... 125  
Whitney Pier ..... 120  
Bridgewater ..... 115  
New Aberdeen ..... 110  
North Sydney ..... 105  
Stellarton ..... 105  
Halifax League of  
Mercy ..... 100

SASKATCHEWAN  
DIVISION  
Regina I ..... 280  
Moose Jaw ..... 254  
Saskatoon I ..... 240  
Prince Albert ..... 170  
Estevan ..... 115  
Flin Flon ..... 115  
Saskatoon II ..... 110  
Swift Current ..... 110  
Weyburn ..... 100  
North Battleford ..... 100

TORONTO DIVISION  
Lisgar Street ..... 350  
Long Branch ..... 285  
Yorkville ..... 215  
Parliament Street ..... 205  
Earls Court ..... 200  
Temple ..... 200  
Byng Avenue ..... 180  
Dovercourt ..... 170  
East Toronto ..... 170  
Danforth ..... 150  
Fairbank ..... 150  
Mimico ..... 150  
Brook Avenue ..... 145  
West Toronto ..... 140  
Riverdale ..... 125  
Woodbine ..... 125  
Jane Street ..... 125  
Greenwood ..... 100  
Mount Dennis ..... 100  
Oakville ..... 100

The Salvation Army will search for missing persons in any part of the globe, befriend and, so far as is possible, assist anyone in difficulty.

Two dollars should, where possible, be sent with inquiry to help defray expenses.

Address all communications to the Men's Social Service Secretary, 538 Jarvis Street, Toronto 5, marking "Enquiry" on the envelope.

BEAN, Douglas. Born at Folkstone, Kent, May 6, 1906. 6 ft. 2 in. in height with brown hair and blue eyes. Thought to be working for the C.P.R. Last heard from in 1951 when living in Toronto. His daughter is very anxious to contact him. 11-679

CLARKE, Mrs. Blanche. (Nee Cole). Born in England, February 20, 1893. Married Walter Clarke on April 4, 1933. They have two children, David and Blanche. Believed to have come to Canada in 1933-34. Sought regarding a legacy. 11-859

DICKINSON (or Cockburn-Dickinson), Lordesborough Trevelyan Frances Edgell George. Born in England, August 22, 1899. Proceeded to Canada after the First World War. Is being sought in connection with the estate of his late father. 11-814

FLAVELL, Jack. Born at Dudley, Staffordshire, in 1886. Fair hair and com-

## TRAVELLING?

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4-2563; 1620 Notre Dame W., Mont-  
real, Que., phone Fitzroy 7425; or  
301 Hastings St. E., Vancouver,  
B.C., phone Hastings 5328 L.

plexion, grey eyes. He has been a brick-layer by occupation. Came to Canada 17 years ago. Sister-in-law anxious to contact him about his brother's death. 11-815

HARRIS, Charles. Born April 10, 1882, a native of North Littleton, England, 5 ft. 4 in. in height, with fair hair and complexion and blue eyes. Last heard from in Vancouver, B.C., in 1923. Is being sought by his sister regarding a legacy coming to him. 11-605

HUGHES, Patricia and Arthur. Born in February, 1919, and June, 1921, respectively. Last heard from in Toronto in 1926. They are being sought regarding an estate they are heirs to. 11-737

LINDQUIST, Johan Lennart. Born at Luhanka, Finland, September 10, 1860. He, or his children, is being sought regarding his nephew's estate. His children are Emil Leonard Lindquist; Vilhelma Aleksius Lindquist; Martha Katharina Lindquist. 11-824

MacDONALD, George Peter Hugh. Born in Cleveland, Ohio, July 27, 1893. Last seen in Toronto 36 years ago. Wife's maiden name Mildred Phillips. Had seven children, six boys and one girl. Second son's name is David. Mr. MacDonald worked at one time in Regina, Saskatchewan. Is being sought by his sister. 11-828

MOYEN, Fabien. About fifty years of age. Born at Trois Pistoles, Quebec. Is a married man. Nephew in New Brunswick anxious to contact him. 11-841

OPPERMANN, Werner Evald Adolf. Born in Denmark on January 26, 1895. Came to Canada in 1924. Was in Windsor, Ontario, when last heard from in 1949. Relatives in Norway enquiring. 11-609

RICHARDS, Mrs. Florence Eugenie (nee Brown). About 60 years of age. Wife of Ernest Richards. Lived for a number of years in Toronto. Also lived in Windsor, Ontario, on Windsor Avenue. Then known as Flora Buckley. Twenty-five dollars reward for particulars of her present whereabouts. Sought in connection with an estate. 11-767

RINNE, Yrjo. Born at Kestila, Finland, in 1899. Revisited Finland in 1951. Sister is anxious to make contact with him. Last address in Sudbury, Ontario. 11-256

ROOS, Jonas Gunnar. Born at Forssa, Sweden, on December 10, 1904. Left Sweden for Canada in 1924. Last heard from in 1943 from Port Arthur, Ontario. Occupation, diamond driller. His father in Sweden enquiring concerning an inheritance. 11-842

TAYLOR, Olive, Alice and Gordon. Adopted out in 1904 in homes around Chesley, Ontario. Their brother, Arthur Taylor, anxious to renew contact with them. 11-831

(Continued from column 1)

## Spiritual Specials

Brigadier W. Cornick

Triton: Aug 29-Sept 2

Brighton: Sept 5-9

Captain E. Darby

La Scie: Aug 25-30





# Tidings from the Territory

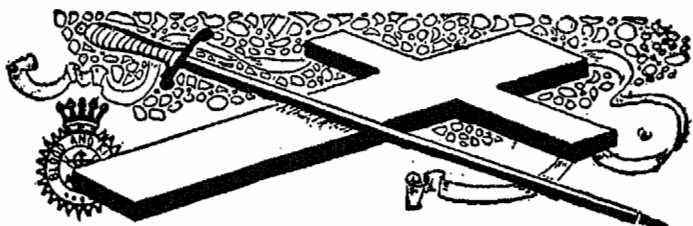


Winnipeg, Man., Citadel (Major and Mrs. W. Crozier). The comrades have given a hearty welcome to the new corps officers and their family, the young people being already installed in the songster brigade, young people's band and singing company.

Other comrades welcomed in recent months are: Songster Leader and Mrs. J. Simons, from Bristol, Eng., Bandsman and Mrs. Wallace and family, from Camborne, Eng., and the Keyser family, from Enchede, Holland.

During the summer months, the band has devoted its practice evenings to playing outside all the city hospitals and sanatoria, and many expressions of appreciation have been received from inmates and staff.

Meetings on a recent Sunday at Yorkville Corps, Toronto, (Sr.-Major and Mrs. H. Corbett) were conducted by Lt.-Colonel W. Putt (R) who recalled that one of the Army's founders in Canada, Captain Joe Ludgate, opened the corps when Yorkville was a village on Yonge street, seventy years ago. The Colonel also recalled that he, as a cadet, had been attached to the Yorkville brigade in the same hall, still in excellent repair after forty years of service. British visitors in the morning included Basil Richards, son of Brigadier Carl Richards, of London, Eng., a former Yorkville bandsman.



## Promoted To Glory

Home League Secretary Mrs. Edwin Smith was recently promoted to Glory from Fredericton, N.B. The funeral and committal services were conducted by the Commanding Officer and Mrs. Sr.-Captain F. Brightwell, assisted by the Divisional Commander and Mrs. Brigadier C. Knaap. Envoy A. Hughes of Toronto, a family friend, read the scripture portion.

The Brigadier paid tribute to the faithful service given by the departed warrior, and the disappointment which had been felt when it was known that she would be unable to assist at the divisional camp this year. Tributes to the life and service of the promoted comrade were paid by the corps officer.

The Citadel was filled to capacity for the service, at which a large number of home league members were present. Mrs. Brightwell sang a favourite song of the departed comrade, "Good Night and Good Morning."

Brother Frederick Globe, of Brinley Street, Saint John, N.B. was promoted to Glory at the age of eighty-five years. The departed comrade was a faithful soldier and bandsman of the corps for many years, and showed a keen interest in all the corps activities.

The funeral service was held at Welsford, where he was living with his daughter, Mrs. G. Dunham, and was conducted by Rev. J. Mott, assisted by 1st-Lieut. D. Hanks of Brinley Street. Comrades of the corps attended the funeral service.

Brother Martin Boundy, of Stratford, Ont., was recently promoted to Glory in his seventy-eighth year. He came to Canada from England thirty-one years ago, and since that time had been a faithful soldier. His

Basil is a grandson of the late Commissioner and Mrs. W. Richards, territorial leaders in Canada following the sinking of the *Empress of Ireland*.

Taking part during the day was Brother Conover, who sells around 150 *War Crys*, mostly on street corners.

The monthly newsletter of the Vancouver Harbour Light Corps (Captain and Mrs. W. Leslie, 2nd-Lieut. W. Bird) describes the anniversary dinner held for one of the corp's first converts of one year ago. Recent visitors have included 2nd-Lieut. J. Barr of Trail and Young People's Serg.-Major B. Nelson of Victoria Citadel Corps. Prayers are asked that those who come to the centre for help may find forgiveness and a new life in Christ.

Alberni Valley, B.C. (2nd-Lieut. and Mrs. E. Reed). Farewell meetings were held recently for Brigadier and Mrs. H. Nynerod who reopened the work in Port Alberni two years ago. Representatives of four different churches attended the holiness meeting and the scripture portion was read by Rev. Mr. Stevens.

In the evening, two young people were enrolled under the new flag which was donated to the corps by Calgary Citadel, from which corps Mrs. Nynerod entered the work. (Continued in column 4)

passing came after a painful illness of several months, borne with patience and deep faith in God. Of a quiet disposition he wielded a great influence for good.

The funeral service was conducted by the Commanding Officer, 1st-Lieut. W. Ernst, assisted by Major C. Clark (R). A favourite song of the departed comrade was sung by Sister L. Parker.

Bandsman Allen Williams, of Saint Stephen, N.B., was promoted to Glory after forty-six years of faithful soldiery. For the past forty years he had served as the corps drummer and was regular in attendance at all indoor and outdoor meetings until his illness.

The funeral and memorial services were conducted by the former corps officers, 1st-Lieut. and Mrs. W. Bessant. Tributes to the life and influence of the departed comrade were paid by his son, Bandmaster Ray Williams, and Mrs. Major I. Jones (R).

East Toronto Corps lost a faithful soldier when Brother Nathan Masters was recently promoted to Glory. Known for his godly living, Brother Masters was a man of prayer, one who loved his Bible and knew it well. Converted as a young man in an Army meeting in the early days at Midland, Ont., he maintained throughout the years his zeal for God and his love for souls. The funeral service was conducted by Sr.-Captain M. Rankin, assisted by 2nd-Lieut. E. Chittenden, of Woodbine corps.

During the memorial service, when members of the family were present, several comrades voluntarily acknowledged the helpful influence of Brother Masters' consistent Christian example.

## The Place Called Calvary

(Continued from page 3)

throbbed with incessant anguish; the wounds, inflamed by exposure, festered acutely. . . . Added to them was the intolerable pang of a burning and raging thirst. All this made the approach of death bear the aspect of a delicious and exquisite release.

Such was the death to which Christ was doomed, and He hung from shortly after noon for three hours. . . .

Amid the chorus of infamy that was directed at the Victim by the crowd, the soldiers and the priests, Jesus "reviled not again"; He bore it all patiently. But the words He had spoken had fallen into good ground. Even in this hour of shame and death, when the thieves were suffering for their evil deeds, faith triumphed. . . . The dying robber had joined in at first in the half-taunting appeal to a defeat and weakness which contradicted all that he had hoped, but now this defeat seemed to be greater than victory, and this weakness more than strength. As he looked at Jesus, the faith in his heart dawned more and more. He had long ceased to utter any reproachful words; he now rebuked his comrade's blasphemies. So, turning to Jesus, he uttered the intense appeal, "Lord, remember me when Thou comest into Thy kingdom". Then He, who had been mute amid invectives, spake at once. "Verily, I say unto thee, today shalt thou be with Me in paradise."

What Jesus suffered for us and for our salvation we cannot know, for, during those hours He hung upon His cross almost in silence and darkness. But, towards the close of that time, His anguish culminated, and—emptied to the very uttermost of that glory which He had since the world began—drinking to the deepest dregs the cup of humiliation and bitterness, enduring, not only to have taken upon Him the form of a servant, but also to suffer the last infamy which human hatred could

impose of perfect helplessness, He uttered that mysterious cry, of which the full significance will never be fathomed by man, "My God, my God, why hast Thou forsaken Me?"

In that hour He was alone. He was sinking from depth to depth of unfathomable suffering until, at the close approach of a death which—



SONGSTER Anne Grant, of Belleville, Ont., was recently united in marriage to Brother Alfred Morris, of Fairfield Corps, Hamilton, Ont. The ceremony was performed at Belleville, by the Commanding Officer, Sr.-Captain F. Brightwell, who has since farewelled.

because He was God and yet had been made man—was more awful to Him than it could ever be to any of the sons of men, it seemed as if even His divine humanity could endure no more.

Then He cried, "Father, into Thy hands I commend My Spirit." "It is finished!" Finished was His holy life; with His life His struggle, with His struggle His work, with His work, the redemption, with the redemption the foundation of the new world.

(Continued from column 2)

Esther, daughter of the farewelling officers, testified to God's power in her life.

The messages of the Brigadier and his wife throughout the day brought blessing and encouragement to the comrades.

## THE GENERAL and Mrs. Wilfred Kitching

to conduct the

### Canadian Congress

supported by

The Territorial Commander, COMMISSIONER Wm. R. DALZIEL

VANCOUVER:

(for Western Provinces)

Sept. 30 - Oct. 5

TORONTO:

(for Central and Eastern  
Provinces)

October 14 - 19

PRINCE RUPERT:

(for Northern B.C.)

September 3 - 5

Conducted by

The Territorial  
Commander

- PRAY FOR THESE MEETINGS -



BARRIE, Ont. — CKBB (1230 kilos.) "Sunday Evening at the Citadel." The last Sunday of each month from 7.00 p.m. to 8.15 p.m.  
BOWMANVILLE, Ont. — CKLB (1240 kilos.) Each Sunday at 8.15 a.m., "showers of blessing".  
BRANTFORD, Ont. — CKPC (1380 kilos.) Every Sunday from 9.30 to 10 a.m., (E.T.), a broadcast by the Citadel Band.  
BRANDON, Man. — CKX (1150 kilos.) First Sunday each month; holiness meeting.  
BROCKVILLE, Ont. — CFJR Each Sunday from 9.30 a.m. to 10 a.m. (E.T.), a devotional broadcast featuring the young people of the corps.  
CAMPELLTON, N.B. — CKNB (950 kilos.) Each Sunday morning from 8.45 to 9 o'clock (A.T.). "Your Daily Meditation," conducted by the corps officer.  
CHATHAM, Ont. — CFCO (630 kilos.) A broadcast by the Citadel Corps from 1.30 to 2.00 p.m. (E.T.), on alternate Sundays. Every Tuesday, 9.00 a.m.



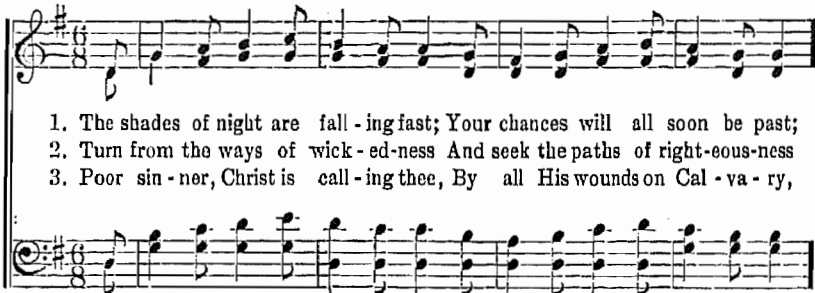
Heard Over Nearly Seventy Canadian Stations  
A Weekly Half-Hour Radio Broadcast for Your Inspiration  
Consult local schedules for day and hour

Fifteen minutes devotional period conducted by the corps officer.  
EDMONTON, Alta. — CKUA (580 kilos.) "The Salvation Army Gospel Hour." Each Sunday from 5.00 to 5.30 p.m. A devotional period by Edmonton Citadel.  
GRAND FALLS, Nfld. — CBT (1350 kilos.) Every fourth Sunday; 11 a.m. holiness meeting.  
KENTVILLE, N.S. — CKEN (1490 kilos.) Each Tuesday night at 8 p.m., "The Sweetest Story Ever Heard."  
KIRKLAND LAKE, Ont. — CJKL (560 kilos.) "Blessed Assurance," a devotional programme conducted by the Corps Officer, each Sunday from 9.30 to 10.00 a.m.  
NORANDA, Que. — CKRN (1400 kilos.) First Sunday of each month; 11.15 a.m. to 12 noon, holiness meeting.  
NIAGARA FALLS, Ont. — CHVC (1600 kilos.) One Sunday a month holiness meeting broadcast from the citadel at 11.00 a.m.  
OSHAWA, Ont. — CKLB (1240 kilos.) "Serenade in Silver," a recorded programme of Salvation Army music and song each Saturday at 7.00 p.m.  
OTTAWA, Ont. — CBO — "Morning Devotions" every second Friday from 8.15 to 8.30 a.m., conducted by various officers of the city.  
PETERBOROUGH, Ont. — CHEX (1430 kilos.) Each Sunday from 7.00 p.m. to 7.30 p.m. (E.T.), a broadcast by the Temple Corps.  
PRINCE GEORGE, B.C. — CKPG (850 kilos.) Each Sunday from 2 to 2.30 p.m. "Radio Sunday School of Northern B.C." A programme especially designed for children isolated from regular church or Sunday school attendance. Conducted by the corps officers, assisted by the singing company.  
PRINCE RUPERT, B.C. — CFPR (1240 kilos.) Each Sunday at 7.30 p.m.  
ST. JOHN'S, Nfld. — CJON (630 kilos.) "The Gospel Hour" each Sunday from 10 p.m. to 10.30 p.m.  
ST. JOHN'S, Nfld. — CJON (630 kilos.) Sunday at 9.30 a.m.  
ST. JOHN'S, Nfld. — VOCM (590 kilos.) "Music with a Message" by the St. John's Citadel Band each Sunday from 4.30 to 5 p.m.  
VANCOUVER, B.C. — CKWX (980 kilos.) Each Sunday from 8.05 a.m. to 8.30 a.m.  
WINDSOR, N.S. — CFAB (1450 kilos.) Each Tuesday at 8 p.m.  
WINGHAM, Ont. — CKNX (930 kilos.) Every Friday, 10.30 to 11.00 a.m. "The Salvation Army Broadcast."  
WOODSTOCK, Ont. — CKOG (1340 kilos.) Each Sunday from 8.05 a.m. to 8.30 a.m.

It will be helpful if those responsible for radio broadcasts will check the foregoing list for their items and inform the Editor immediately of any discrepancy or cessation of broadcast.

## OLD-TIME SONGS

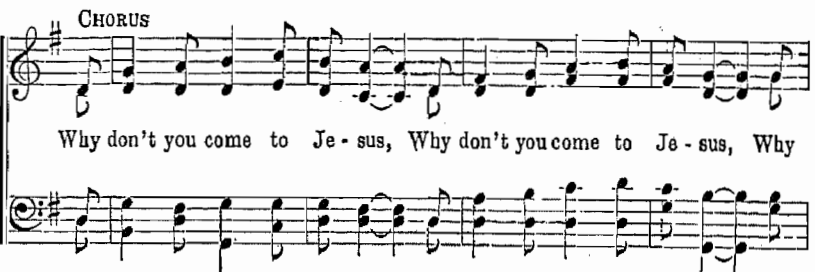
WHY DON'T YOU COME TO JESUS?



1. The shades of night are fall - ing fast; Your chances will all soon be past;
2. Turn from the ways of wick - ed-ness And seek the paths of right-eous-ness
3. Poor sin - ner, Christ is call - ing thee, By all His wounds on Cal - va - ry,



Your sins up - on His mer - cy cast, Be - fore your dy - ing day.  
Through Christ whose love is fath - om-less, Be - fore your dy - ing day.  
Come seek His par - don full and free, Be - fore your dy - ing day.



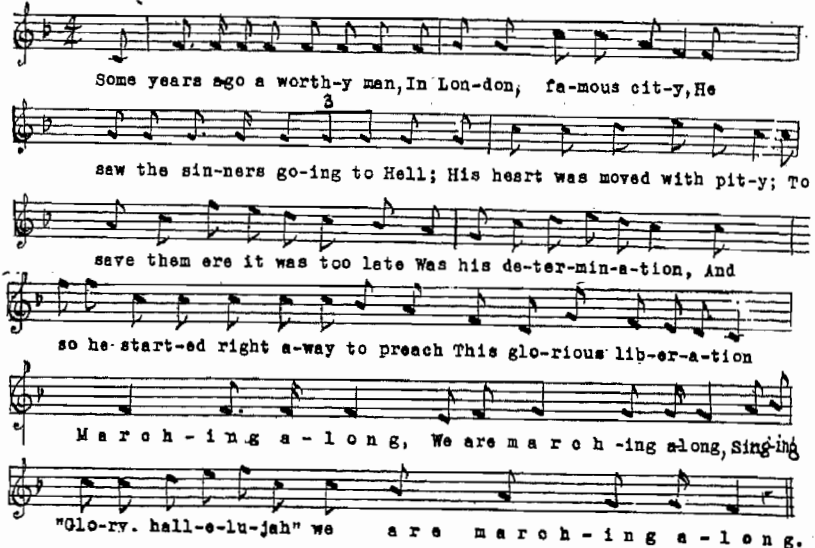
CHORUS

Why don't you come to Je - sus, Why don't you come to Je - sus, Why



don't you come to Je - sus Be - fore your dy - ing day?

## MARCHING ALONG



Some years ago a worth-y man, In Lon-don, fa-mous cit-y, He

saw the sin-ners go-ing to Hell; His heart was moved with pit-y; To

save them ere it was too late Was his de-ter-min-a-tion, And

so he start-ed right a-way to preach This glo-rious lib-er-a-tion

March - ing a - long, We are march - ing along, Sing-ing

"Glo-ry, hall-e-lu-jah" we are march - ing a - long.

## SPACE FOR LOCAL CORPS ANNOUNCEMENTS

## Become a Regular War Cry Subscriber

PUBLISHER OF THE WAR CRY  
471 JARVIS STREET  
TORONTO 5, ONT.

Name and Address (BLOCK LETTERS) .....

Dear Sir,

Kindly send The War Cry every week—including the special Christmas and Easter numbers—to the above address. I enclose money order (or cheque) for \$5.00 for one year's subscription, or \$2.50 for six months.

(Signed) .....

Date .....

## CHRISTIANITY

### In The News

#### KOREAN SOLDIERS CONVERTED

● More than 44,000 soldiers in the South Korean army have been converted to Christianity since the Korean Army chaplains' section was established in 1951. The National Christian Council of Korea has recently started training another hundred chaplains for the Korean armed forces.

#### SEEK ADVICE BEFORE DIVORCE

● An amendment to the traditional Jewish marriage contract (ketubah) has been approved requiring the bride and groom to agree that they will not seek divorce without first consulting rabbinical authorities.

A similar proviso in the Christian wedding order of service might prevent the wrecking of some marriages.

#### ALL-TIME HIGH DISTRIBUTION

● Distribution of the scriptures in the United States increased by 140 per cent over the past five years, and reached an all-time high of 9,726,391 volumes during 1953, it was reported at the 138th annual meeting of the American Bible Society in New York.

In 1948, a five-year programme was adopted to double the domestic distribution of the scriptures, which that year amounted to 4,047,915 volumes. In 1953, the goal was met and exceeded by forty per cent.

#### AN AMAZING RECORD

● There is a city in Georgia, U.S.A. where liquor stores were closed one year ago that reports an amazing record of community improvements during the year, including the raising of \$1,500,000 for a hospital, \$400,000 for new street patrol trucks, increased wages for city employees, and new housing projects.

The city did not borrow a dime, but paid all its debts. A statement that all this was achieved without liquor-license money was signed by the mayor and the councilmen in all seven wards of the city.

#### RELIGION IMPORTANT TO PHYSICIAN

● Religion is as important to the physician as is a knowledge of physiology and therapies, the president of the American Medical Association declared.

Dr. E. J. McCormick, Toledo, U.S.A. said that the profession of medicine would lose its purpose if religion were taken out of the doctors' lives. Physicians must be concerned not only with the body but also the soul, he stated.

Most medical schools fail to place enough emphasis on religious training, Dr. McCormick declared. No one without sound moral principles has any place in medicine, he added.

One cannot practise medicine long, he stated, without becoming more convinced that there is a God and He rules the universe.